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ABSTRACT

This ethnic heritage unit is about Jews in the United States. The first section presents basic facts, such as a map of Israel, map of Eastern Europe, facts about Israel, a bibliography about Jews, and a list of Jewish organizations in the United States. The second section discusses early Jewish settlement in North America, Jewish contributions to the discovery of America, Jewish life in the colonies, Jewish holidays, and Jewish traditions of Passover, Bar Mitzvah and Bat Mitzvah, and circumcision. A third section presents background information concerning immigration, the revolutionary war, immigration from Central Europe in the early 19th century, Jews on both sides of the civil war, and Jewish contributions to the American labor movement, as well as the Yiddish theater and newspapers as a bridge between two worlds. Cultural patterns in Europe and USSR are discussed in another section in light of some 20th century Jews who contributed to American life, Jewish historical consciousness, and Theodore Herzl in particular. Another section presents Jewish community organizations, Yom Ha'atzmaut, and "The Law of Return" as conflicting interests within the United States. The last section focuses on current Jewish concerns for human rights, separation of church and state, religion, higher education in Israel, archaeology in Israel, Jewish education in the United States, and travel to Israel by American Jews. Each section is divided into two parts--one denotes the theme of contributions of Jews to American life and/or their integration into American life and the second part refers to the relationship of Jews to Israel and/or their retention of ethnicity in the United States. (ND)

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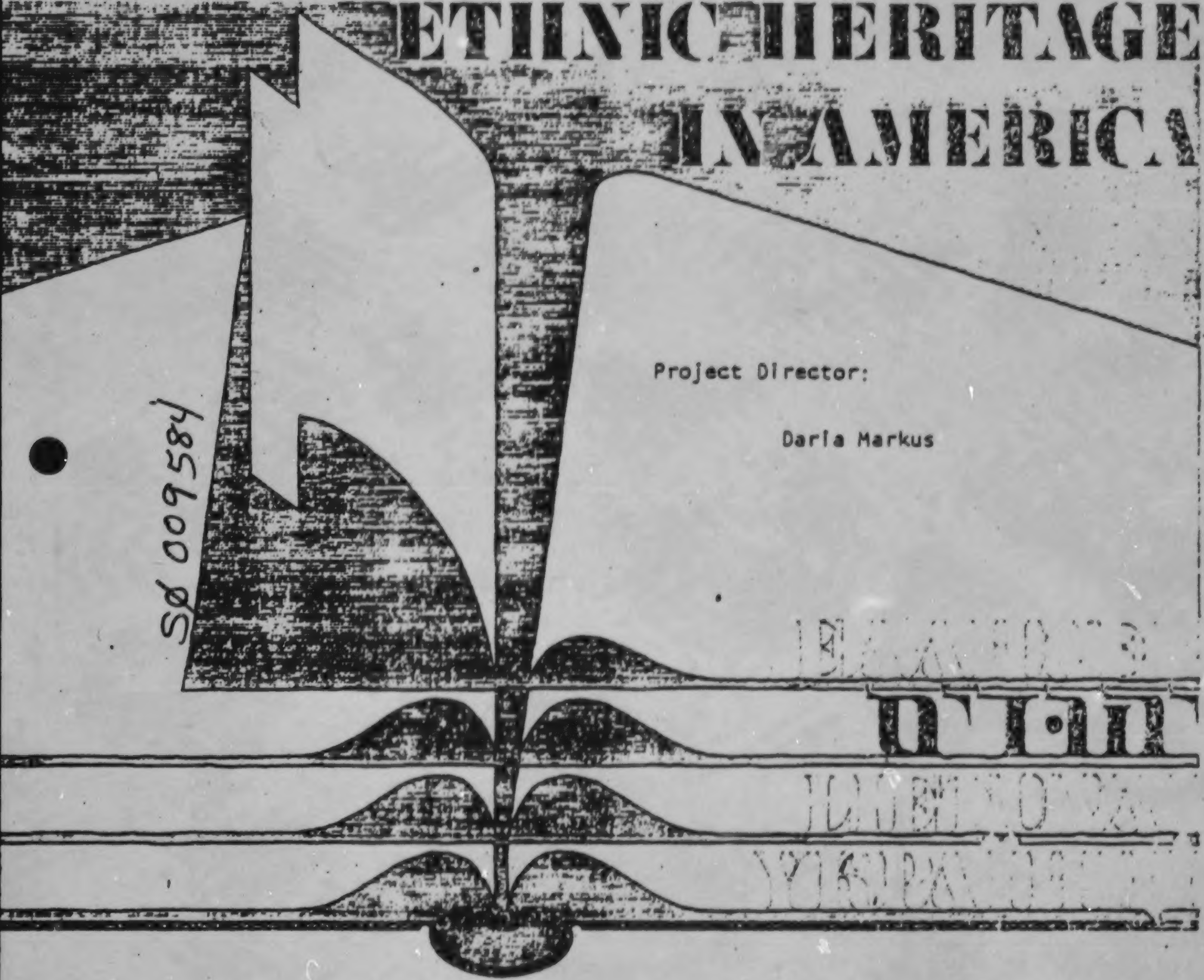
JEWS IN AMERICA

Contributions to America
Integration into American Life
Relationship to Homeland
Retention of Ethnicity in America

ETHNIC HERITAGE IN AMERICA



Project Director:

Daria Markus

SO 009584

Curriculum Materials in Elementary School Social Studies
on Greeks, Jews, Lithuanians, and Ukrainians

Title IX Project of The Chicago Consortium for Inter-Ethnic Curriculum Development

2

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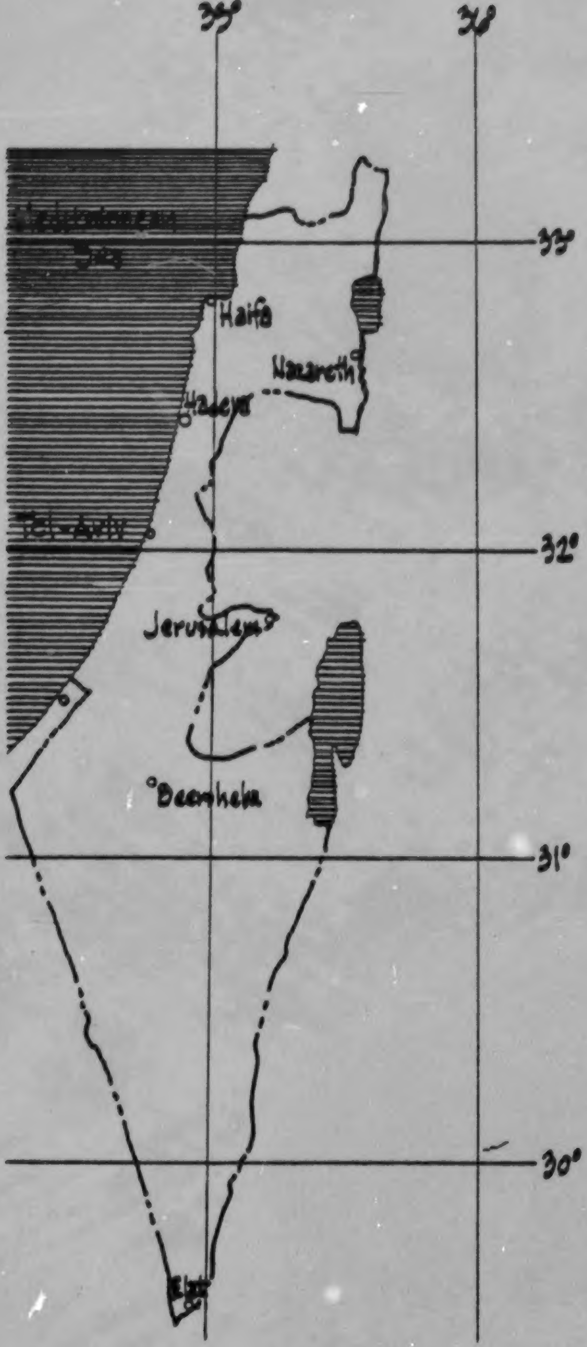
*
Part A denotes the theme of Contributions of Ethnic Groups to American Life and/or Integration of an Ethnic Group into American Life

Part B refers to the theme of Relationship of an Ethnic Group to Homeland and/or Retention of Ethnicity in America

**
It denotes the main lessons which can be used comparatively with similar lessons for the other three ethnic groups.

SOME BASIC FACTS ABOUT ISRAEL AND JEWS IN AMERICA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60 miles
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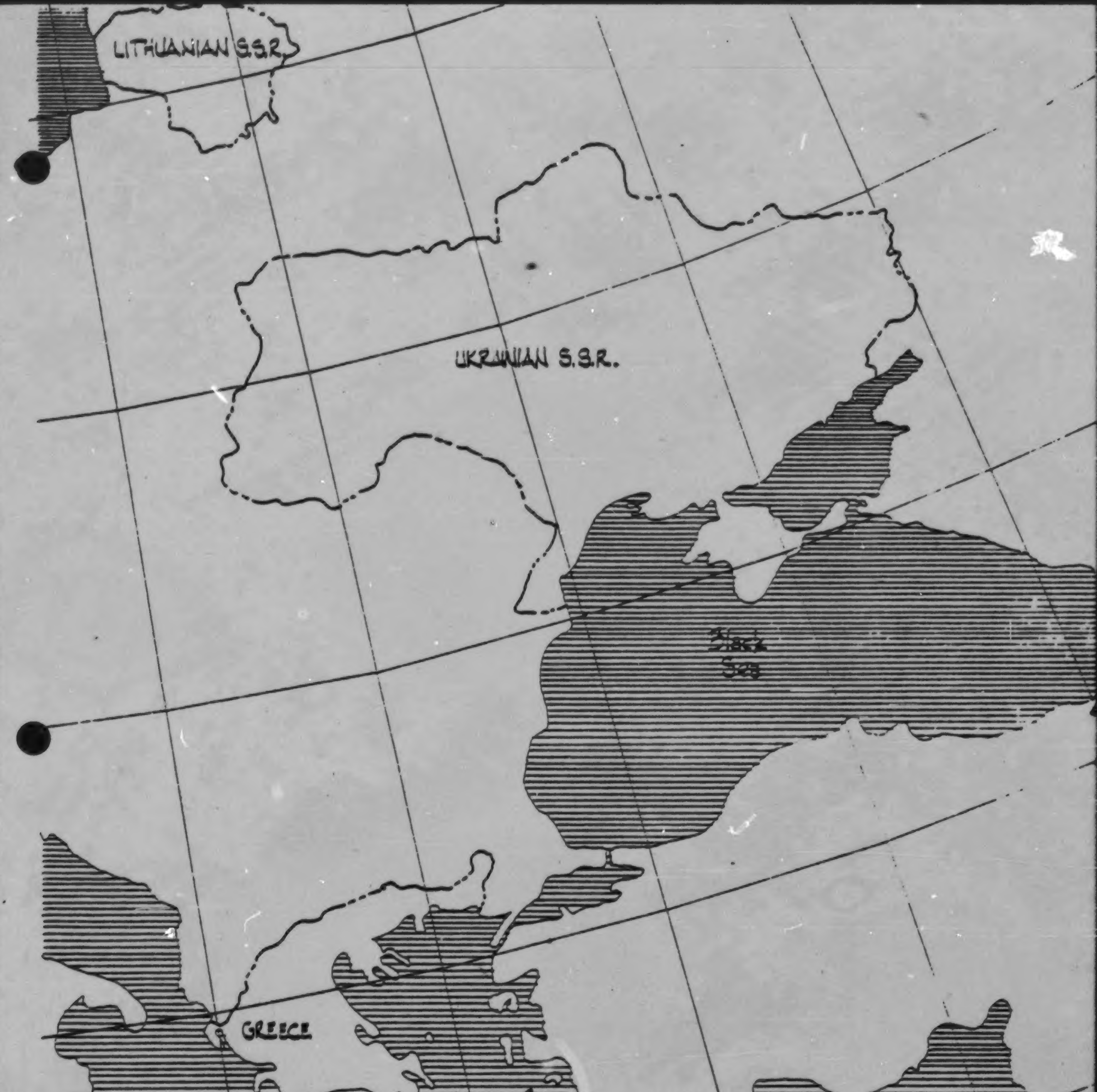
ISRAEL 1 : 2 300 000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UKRAINIAN S.S.R.
Black Sea
GREECE
Mediterranean Sea
20°
25°
30°
ISRAEL
N
300 miles
300 Kilometers
RELATIONSHIP
1:9 304 000

BASIC FACTS ON ISRAEL

Israel - a republic of the Middle East bounded by Lebanon. Syria, Jordan. Egypt and the Mediterrenean Sea

Area (not including territory occupied in the June 1967 war): 7,992 sq.mi. or 20.700 sq. km.

Population: 3,450,000

Capital: Jerusalem (population, 1974 est. 344.200)

Largest city: Tel Aviv - Yafo (population. 1974 est., 357,600)

Language: Hebrew and Arabic

Religion: predominantly Jewish (1975 est., 84.6%) with Muslim, Christian, and other minorities

President in 1975: Ephraim Katzir

Prime Minister: Yitzhak Rabin

BIBLIOGRAPHY

The most extensive information on Jews can be obtained from Encyclopaedia Judaica

Ausubel. Nathan, Book of Jewish Knowledge. New York: Crown. 1964. This is an encyclopaedia covering all aspects of Jewish life from Bible times to the present.

Ben-Gurion David. The Jews in Their Land. London: Aldus Books, 1966. Gives history and talks of life in Israel today.

David. Jay (ed.). Growing Up Jewish. Simon & Schuster of Canada, 1970. Twenty-five Jews relive their childhoods. Among them are former Mayor of Dublin, Ireland, Robert Briscoe. Anne Frank. Harry Golden, Sam Levenson. and Allen Sherman.

Gaer, Joseph and Rabbi Alfred Wolf. Our Jewish Heritage. Wilshire Book Co., 1969. Answers questions asked by both Jews and Christians and contains a number of excellent photos of religious objects of art.

Epstein, Morris. Picture History of Jewish Holidays and Customs. New York: Ktav Pub., 1959. The book describes the many Jewish holidays and their customs.

Friedman, Donald G. Milestones in the Life of the Jew. Bloch Pub. Co., 1965. This book examines Jewish rites from birth through death.

Gersh, Harry. These Are My People. New York: Behrman House, 1959. The book contains biographies of heroes of the Jewish people from Abraham to modern times.

Kurtis Arlene. The Jews Helped Build America. New York: J. Messner, 1970. The book discusses contributions of Jews in America and tells where they settled and how they lived.

Pessin, Deborah. Book III - The Jewish People. Bloch Pub. Co., 1953. A "standard" book for many years in Jewish schools, easily read and nicely illustrated. Pessin's book begins with the expulsion of the Jews from Spain in 1492 and moves through Europe, America, and Israel.

Schappes Morris. Jews in the United States. New York: Citadel Press, 1954. This is a pictorial history of the Jews in the United States from 1654 to the present.

Sloan Irving. Jews in America. New York: Oceana Pub. Co., 1971.
The book gives a chronology of the history of the Jews in America. It also lists audio-visual material.

St. JOhn. Robert. Jews. Justice and Judaism. Doubleday 1969.
The book deals with the role played by Jews in shaping America.

Zeligs Dorothy. The Story of Jewish Holidays and Customs. New York: Bloch Pub. Co. 1942.
The book gives information about Jewish holidays written especially for young people.

JEWISH ORGANIZATIONS IN CHICAGO AREA

Associated Talmud Torahs of Chicago
2828 W. Pratt Ave.
Chicago. Ill. 60625

United Synagogue of America-Midwest Region
72 E. 11th Street
Chicago Illinois 60605

Union of American Hebrew Congregations
100 West Monroe
Chicago Illinois 60603

Chicago Rabbinical Council
2735 W. Devon
Chicago Illinois 60659

Chicago Board of Rabbis
72 E. 11th Street
Chicago, Illinois 60605

Brisk Rabbinical College - Yeshivas Brisk
6043 N. California
Chicago Illinois 60659

Hebrew Theological College
7135 N. Carpenter Rd.
Skokie, Illinois 60076

Spertus College of Judaica
618 South Michigan
Chicago, Illinois 60605

American Jewish Committee
105 West Adams Street
Chicago Illinois 60603
This group combats bigotry protects civil and religious rights of Jews and seeks improved human relations for all.

American Jewish Congress
22 W. Monroe
Chicago Illinois 60603
This organization works to foster the unity and survival of the Jewish people.

Anti-Defamation League of B'nai Brith
222 W. Adams ST.
Chicago Illinois 60606
The group seeks to strenghten national unity by promoting better inter-group relations among all Americans.

B'nai Brith Council of Greater Chicago
8 S. Michigan
Chicago Illinois 60603
This is a Jewish service group.

Board of Jewish Education
72 E. 11th St.
Chicago Illinois 60605
This is the central agency for Jewish educational efforts.

Consulate General of Israel
111 E. Wacker Dr. #1308
Chicago, Illinois 60601
They will provide information on Israel.

Jewish Community Centers
1 S. Franklin
Chicago Illinois 60606
There are several community centers in the area and this is the central office. They service all age groups from nursery to senior adults.

Jewish Family and Community Service
1 S. Franklin
Chicago Illinois 60606
This agency assists Jewish families and individuals with problems.

Jewish Federation of Metropolitan Chicago
1 S. Franklin
Chicago Illinois 60606
This agency supports and coordinates planning for social welfare, health and educational agencies and beneficiaries.

Zionist Federation

220 S. State

Chicago, Illinois 60604

A central organization that speaks and acts on behalf of the unified Zionist movement.

EARLY SETTLERS

EARLY JEWISH SETTLERS IN AMERICA

Related topics:

Peter Stuyvesant
New Amsterdam
Religious liberty

Ethnic group: Jews

Theme: Contributions

TOPIC: EARLY JEWISH SETTLEMENT

Behavioral objective

The student should be able to

1. locate the site of New Amsterdam on a map;
2. indicate the principal reasons for Jewish settlement at New Amsterdam;
3. give five examples of civil and religious liberties which the Jewish community at New Amsterdam/New York achieved between 1654-1[illegible]30;
4. give two examples of civil liberties which different groups in the U.S.A. today are seeking.

How this topic relates to the theme of multi-culturalism

The diversity of cultures within the United States has been evident since the early days of North American settlement. Sometimes the oft-recurring sounds of the English language and the legacy of English common law have seemed to deny the multi-cultural realities of American life. Nevertheless, observers of the American scene, whether journalists or visiting noblemen, have noted the variety of peoples and cultures throughout America before as well as after the Revolution. Enough Germans lived in Pennsylvania by the 1750's to cause serious discussion in the legislature over the merits of German as an official language; Swedes on the Delaware and Dutch on the Hudson each made permanent contributions to "American" architecture; at the time of Washington's inaugural in 1789 Negroes comprised the second largest ethnic group in the nation.

The settlement of diverse peoples was not limited to the Atlantic seaboard. French trading posts dotted the interior from Michilimackinac to New Orleans; Spanish missions raised [illegible] cross and the arms of Aragon and Castile from Florida to Texas and California; fur-trading stations and fishing villages inhabited by Russians and Ukrainians stretched along the Alaskan coast southwards to San Francisco Bay. Throughout this vast territory the American Indian lived in diverse ways—some, like the Iroquois, the Cherokee and the Hopi in farming villages; others like the Cheyenne and the Sioux, combined agriculture and hunting economies.

As time passed, the number and variety of cultures in the United States increased. Newcomers from central, northern, southern and eastern Europe became conspicuous. Chinese, Japanese, Koreans, Filipinos and other Asians crossed to the western shores. Still later came a great exodus from Mexico, Central America and the islands of the Caribbean, Puerto Rico and Cuba.

In their old homeland most of these different peoples had little experience of the outsider. Almost everyone within the home village shared the same language, religion, traditions and values. Here, however, heterogeneity rather than homogeneity was the rule. In this new land diverse families and cultures flourished, sometimes in precarious harmony, sometimes in open conflict, yet all lived under the guarantees provided by a constitution which promised equal protection under the law. The presence of these different cultures helped to contribute to the rich variety of traditions and values present in American society today.

Bridge questions

1. At the time of the Declaration of Independence, what other ethnic groups lived here besides the English?
2. What new groups arrived by the time your grandfather was born (1900-1920)?
3. What new groups of people have come here in large numbers in your own lifetime (1962-1976)?

EARLY JEWISH SETTLEMENT

One September day in 1654, twenty-three Jewish refugees from the Portuguese colony of Brazil sailed into the harbor of New Amsterdam. After a long and stormy journey they were happy to touch land again. Not just any land, but Dutch-ruled land where they expected to enjoy the freedom Jews were known to possess under Dutch rule. Imagine, therefore, their surprise when Peter Stuyvesant, the Dutch governor of the colony, asked them to leave. They refused to budge.

Stuyvesant immediately sent a letter to the Dutch West India Company in Holland asking their support in his effort to expel the Jews from New Amsterdam. He wrote to the West India Company because they had appointed him as governor of their colony. Stuyvesant said that the Jews were a "deceitful race" and urged that they "be not allowed further to infect and trouble this new colony." But the directors of the Dutch West India Company did not agree. In their reply they told Stuyvesant to give permission to the Jews to remain. The Company also gave the Jews permission to "travel and trade."

Stuyvesant continued to protest. He wrote to Holland six months later giving another reason for withdrawing liberty from the Jews. If we give them liberty, he said, we can't refuse liberty to the Lutherans and Roman Catholics. And if these groups received freedom of religion, then others at New Amsterdam—Quakers, Presbyterians and Mennonites—would make similar demands. Stuyvesant believed that the Company would tolerate only one religion: the Dutch Reformed Church. Anyone who practiced another faith, he thought, should be regarded with suspicion and hostility.

Meanwhile the Jews continued to write to their friends at home. With the support of some Jews who were members of the Company, the Jewish settlers at New Amsterdam gained the right to own real estate and build homes for themselves. They were refused permission to build their own synagogue. So their freedom of worship was restricted to the privacy of their own homes.

There were other rights, however, that could be won. The right to serve in the city's militia was one of them. Peter Stuyvesant doubted whether the Jews would be loyal to the colony in the event of war with an enemy. He demanded that the Jews pay a guard exemption tax instead. A spokesman for the Jewish community, Asser Levy, refused to pay and insisted on standing guard like any other resident of the city. He won his case. Stuyvesant also denied the Jews their claim of citizenship. Once again, Asser Levy challenged Peter Stuyvesant's views and won his case. A victory for the Jews turned into a victory for the other inhabitants of New Amsterdam who were discriminated against by religion. Later, when New Amsterdam came under English rule and was called New York, the small Jewish community held onto its hard-won freedom and in some areas of civil rights enlarged them. In 1730, they finally established a synagogue, called Sheareth Israel—Remnant of Israel.

A Swedish traveler passing through New York later wrote that the Jews there "possess great privileges. They have a synagogue and houses... and are allowed to keep shops in town. They have, likewise, several ships which they freight and send out with their goods; in fine, the Jews enjoy all the privileges common to the other inhabitants of this town and province."

The traveler's claim that the Jews "enjoyed all the privileges in common to the other inhabitants" was exaggerated. They could not, for instance, participate in the election of members to the General Assembly, and they were denied the right to act as witnesses in a court.

The Tauro Synagogue

First Jewish Synagogue in North America

Suggested activities

Ask the students to make a list of things they would take along if they were going to move to a foreign country. Tell them that they would be able, obviously, to get food and clothes in that country, but no American books, records, typical recipes, etc. Discuss their lists and the reasons for choosing certain objects. Ask them if they would prefer to give up everything that is familiar to them and to adopt totally the way of life in that country. Ask the students if they would want to go to live in another country, if they did not have to do it. Discuss their answers probing the reasons why they would or would not want to do it and under what circumstances they would leave their country. Point out that the early American colonists faced similar problems.

Evaluation

1. Why did Stuyvesant oppose the granting of religious freedom to the Jewish settlers at New Amsterdam?
2. Would you say that Stuyvesant was tolerant or intolerant? Defend your answer. When describing yourself, what kinds of things are you tolerant about and what kinds of ideas or behavior do you not tolerate?
3. Do you think that Americans are generally more tolerant today than Stuyvesant was three hundred years ago? How do you account for the differences, if there are any?

Related topics:

Columbus

Ethnic group: Jews

Theme: Contributions

Behavioral objective

The student should be able to

1. tell how Jews contributed to Columbus' first voyage to America.

JEWISH CONTRIBUTIONS TO DISCOVERY OF AMERICA

The story of the Jews in America begins with Columbus' journey of discovery. Some historians believe that the first European to set foot on the soil of the new land was a Jew named Luis de Torres, one of the six Jews in Columbus' crew of ninety. But then Jews did more than accompany Columbus on his westward voyage; they played a leading role in making that voyage possible.

Columbus had strong and influential Jewish allies in the royal court of Spain. They were Luis de Santangel, chancellor of the royal household, Gabriel Sánchez, chief treasurer of Aragon, and Juan Cabero, the king's chamberlain. It was they who finally convinced King Ferdinand and Queen Isabella of the importance of Columbus' expedition. And Santangel personally lent the court 17,000 florins to pay for outfitting the three vessels.

Jews also helped provide Columbus with the tools for navigation, because they were among the best mapmakers and astronomers of Portugal and Spain. The most famous of them was Abraham Ben Samuel Zacuto, who was attached to the Spanish court. It was his astronomical tables that guided Columbus through the uncharted seas.

Related topics:

Candle making
Religious prejudice

Ethnic group: Jews

Theme: Contributions

Behavioral objective

The student should be able to

1. name at least three locations in Colonial America where there were Jewish settlements;
2. describe the occupations of Jews in Colonial America.

JEWISH LIFE IN THE COLONIES

Early Jewish settlers in Colonial America located principally in New Amsterdam (New York) and Rhode Island. There were few Jews in Pennsylvania, Maryland, Virginia, or South Carolina. In 1775, on the eve of the American Revolution, there were no more than 1,000 Jews in all the colonies, while the general population totaled over 2.5 million.

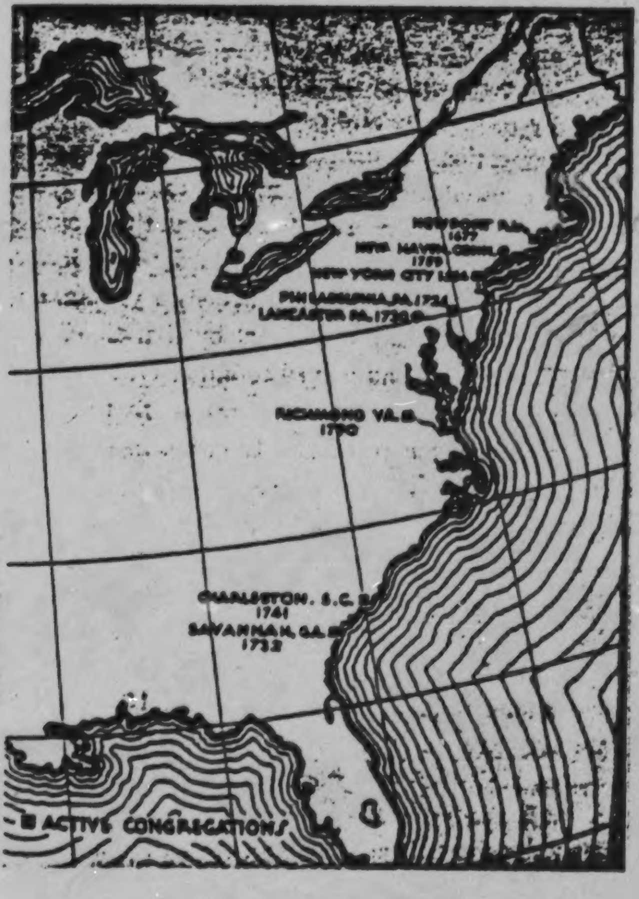
There were no synagogues in most colonies, since there had not been enough Jews in any of them to form a stable Jewish community. Synagogues existed only in New York and Newport. The few families scattered here and there, in other cities and towns, were made to feel like outsiders. The Puritans of New England expressed great admiration for the Old Testament and respect for the Hebrew language but they had many prejudices against Jews as human beings, and did not welcome Jews in their midst.

The economy of the colonies was mainly agricultural, and most people lived on farms. The majority of the colonists continued to do in the New World what they had always done in the Old World, since farming was their natural way of life. But in the Old World Jews had usually been forbidden to own land. Also, in Europe they had been unwilling to be saddled with ownership of immovable property since their lives had been too mobile and uncertain. These circumstances had compelled them to live in towns and cities, where they had worked as artisans, craftsmen and merchants. It was therefore natural for them to continue their way of life in the New World.

The thriving candle industry in Newport is a good example of how skills acquired in the Old World became the basis for a useful and prosperous enterprise in the New World. In the colonial days, when candles and oil lamps were the chief means of lighting homes, it was one of the women's many chores to make their own candles. But the process they employed was a long and time-consuming one. Some of the Marrano refugees from Portugal knew a better way of making candles than the slow and painstaking method of collecting bits of tallow and melting them on the wicks. They knew how to make candles and oil from whale sperm. Not only was the process more efficient, but the product was superior. At one time there were close to twenty factories in Newport making whale sperm candles and whale sperm lamp oil. Their products were widely used in the colonies and were even exported to other countries.

By the second half of the eighteenth century larger Jewish communities sprang up in Philadelphia and Charleston; smaller groups of families farmed in Virginia, Georgia, and in other colonies. But only in New York and Newport were there synagogues. Annexed to the synagogues were the first Hebrew schools in North America, where Jewish children were taught not only Hebrew and the Bible but also Spanish, English, writing and arithmetic.

The inhabitants of the several Jewish communities scattered throughout the colonies were certainly more prosperous than were most of the Jews in the Old World. But they were still a long way from enjoying full religious freedom and political equality. Only in New York were Jews allowed to participate in the election of legislators: Rhode Island, which granted them full religious freedom, denied them the right to vote. In some colonies they were not even welcome as residents, and in some their religion was barely tolerated.


NEWPORT R.I. 1677
NEW HAVEN CONN. 1759
NEW YORK CITY 1654
PHILADELPHIA PA. 1734
LANCASTER PA. 1730
RICHMOND VA. 1790
CHARLESTON, S.C. 1741
SAVANNAH, GA. 1732
■ ACTIVE CONGREGATIONS

Jewish settlements in the colonies

CONTINUITIES IN ETHNIC IDENTITY

JEWISH FEASTS AND CELEBRATIONS

Related topics:

Holy Days
Biblical times
Calendar

Ethnic group: Jews

Theme: Relationship to homeland

TOPIC: JEWISH HOLIDAYS AND THEIR TIE TO ISRAEL

Behavioral objective

The student should be able to

1. identify the origin of some Jewish holidays;
2. explain what traditions and values these holidays celebrate;
3. describe some of the difficulties which a minority group faces as it attempts to celebrate events and traditions ignored by the majority;
4. describe how these holidays unite Jews throughout the world.

How this topic relates to the theme of multi-culturalism

When a person, a family or a group of people move from one place to another they carry more things with them than are listed by the moving company or inspected by customs officials. Their race, language and ethnicity are in most cases as obvious as their personal property. Perhaps less obvious, and perhaps more significant, are their values, traditions, ceremonies, and celebrations. European immigrants to the southern hemisphere have carried the Christmas tree and the yuletide fire even though Christmas there occurs in the summer. Similarly, ethnic groups have brought to the free society of the United States traditions and ceremonies which have endured hundreds, even thousands of years of persecution in the old country. These traditions and ceremonies are continued in a different physical and political environment for varied reasons. They help to define the group as a people—to provide an answer to the question: "who are we?" "Who am I?" They provide some meaning in a generally chaotic world. They hold people together, providing security and a sense of belonging. They say: "This is where we have been. This is what we have done. This is what we value."

Bridge questions

1. Give one example of a holiday or tradition which has been brought to America by immigrants.
2. What obstacles do immigrants face when they attempt to transplant a holiday over a distance of thousands of miles and establish it in an alien land?
3. Choose one American holiday as an example. Describe how it is usually celebrated—the essential part and meaning of the holiday. How would you go about transplanting the essence?

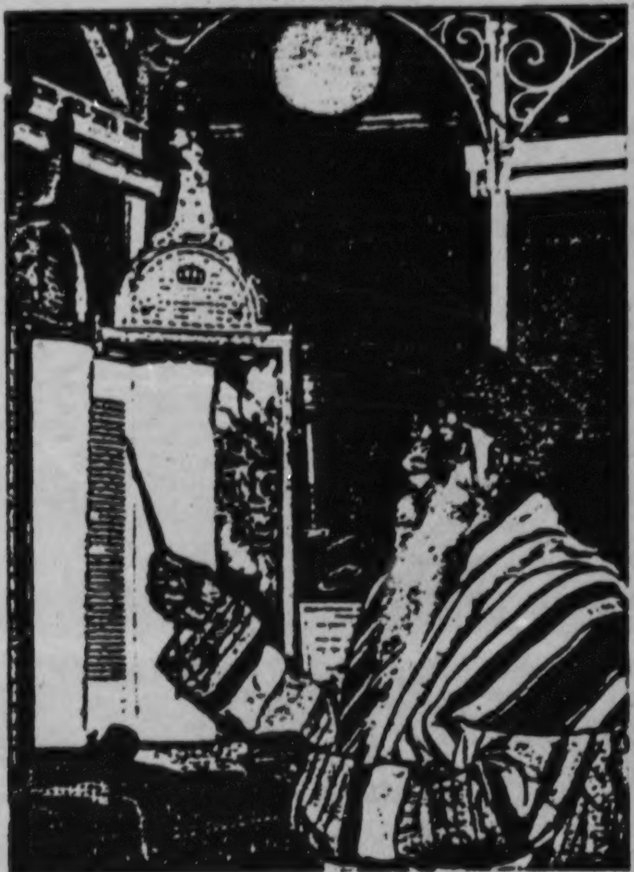
JEWISH HOLIDAYS

The origin of Jewish holidays lies in early Jewish history where they developed in response to local conditions. At that time Jewish survival depended upon their skills as a pastoral and farming people. They were ruled by foreigners most of the time. These alien governments frequently persecuted the Jews because their culture was different. The bitterness of this continuing struggle was offset, at least partly, by the Jewish belief that their existence as a people was guided by a covenant—a solemn contract or agreement—with a personal God. The traditions and ceremonies which evolved out of this setting reflect a sharp awareness of the power of God, the bounty of the earth, and the iniquity of the enemy. Even though more than 5,000 years have passed, there remains a direct relationship between Jewish holidays and Israel, the place where most of the events originally occurred upon which later Jewish holidays are based.

The guide to the proper celebration of Jewish holidays is found in the Torah—the Five Books of Moses. The correct calendar date is given, according to the Jewish lunar calendar, for the observance of each holiday. The required preparations and rituals are often included in the Biblical descriptions of the respective holidays. The feast of Passover, for example, fully described in the Book of Exodus, celebrates the successful escape from four hundred years of slavery in Egypt.

In the observance of most Jewish holidays today the experience is essentially the same as their ancestors' observance in Biblical times. Take, for example, the holiday of Sukkot. Sukkot is a celebration of the fall harvest in Israel. Contemporary American Jews are able to celebrate and relate to this holiday because of their continuing concern with Israel's agricultural prosperity. Thus, according to the required ritual, Jews bless the fruit of the harvest: they shake the branch of the lulav tree which grows in Israel and bless the etrog, a fruit of Israel. Observant Jews will purchase the lulav and etrog from Israel so that their observances of the holiday will be as complete as possible.

Rosh Hashanah is another important Jewish holiday. This holiday celebrates the beginning of the year according to the Jewish lunar calendar. The Jewish lunar calendar, devised by Saadia Gaon about 900 C.E. (Christian Era), differs from the Gregorian calendar because it relies upon the phases of the moon rather than upon the movement of the earth about the sun. This holiday is the only official New Year's celebration observed in Israel.



Reading Torah
in the Sefardic
custom

Suggested activities

Ask students to name any holiday that has originated in America and what these holidays celebrate or what is the meaning of these holidays (e.g. Lincoln's birthday, Memorial Day, 4th of July, Labor Day, Thanksgiving). If they were Americans living abroad, would they continue to celebrate these American holidays, even though the holidays have no meaning to other people in the country? For instance, would you as an American living in London, try to have a turkey dinner on Thanksgiving? Would it do any harm to the English people? What would it mean to you, as an American, to celebrate that feast in England? Would the meaning of the holiday be different if you had the celebration in a country where you did not hear your language spoken—for example, in Spain, Italy or Greece?

Evaluation

1. When did Jewish religious holidays originate?
2. In what books can we find a guide to most Jewish holidays?
3. On what basis are the dates for Jewish holidays calculated?

Related topics:

Seder
Diaspora

Ethnic group: Jews

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. describe how Passover is celebrated in Jewish homes.

PASSOVER

Passover, a spring festival, lasting seven days in Israel and eight days in the diaspora, which means Jews living outside of their homeland, commemorates the exodus of the Jewish people from Egypt. The name Passover comes from the Biblical story of the tenth plague that God brought on Egypt (Exodus 12: 3-40). A destroying angel killed the first-born in every Egyptian home, but passed over the Israelite homes.

The special ceremonial dinner at home on the first night of Passover is called the seder. One purpose of the dinner is that it gives parents the opportunity to inform their children of the Jews' deliverance from Egypt. Thus living traditions are passed by word of mouth from generation to generation. A vital part of the service is a ritual dialogue between the father and the youngest child, consisting of four questions asked by the child and four replies by the father, all part of the Haggadah, a set form of benedictions, prayers, comments and psalms to be recited during the seder.

The seder table consists of various ritual dishes: three pieces of matzos placed one on top of the other; a roasted egg and lamb shankbone or some other lamb bone which are meant to remind the participants of the paschal lamb and the festival offering in ancient Temples; a dish of salt water, as a symbol of Israelite tears; bitter herbs such as horseradish for "dipping"; and a paste called haroset made from almonds, apples and wine for the purpose of sweetening the bitter herbs and as a symbol of the mortar the enslaved Israelites used when building under the lash of their overseers. It is also customary to have on the seder table a full cup of wine known as "the cup of Elijah," who, as the herald of the Messiah, is welcomed at the table.

The order of the seder is as follows. It is begun (1) with a sanctification, introduced by a benediction in which God is praised for giving festivals to Israel, followed by (2) washing of the hands, a ritual purification before anything can be dipped in liquid. The parsley is dipped in salt water, (3) the middle matzo is broken into two, (4) and one half is hidden. This hidden part is called afikoman (literally the "after-meal") which is eaten at the end of the meal as a reminder of the paschal lamb which was eaten at the end so that its taste would remain in the mouth. It is customary for children to look for the hidden piece of matzo, with a prize being given to the successful finder. A prayer is recited, (5) followed by another washing of the hands before the breaking of the bread, (6) Grace before meals is said, (7) pieces of the top matzo and the broken middle one are eaten, (8) the bitter herbs are dipped in the haroset paste and eaten, (9) a sandwich is made of pieces of the bottom matzo and bitter herbs and eaten. (10) After these complex ritualistic gestures, the festive meal itself is consumed. (11) After the meal, the hidden piece of matzo is found and shared by participants, (12) followed by a Grace after meals. (13) Psalms are then recited, (14) followed by the child who asks the four questions about why the Jews were "passed over." Toward the end of the _seder_ the front door of the house is opened to demonstrate that this is a "night of watching," on which Israel knows no fear. In the _diaspora_, the _seder_ is repeated on the second night.

On the first day of Passover in the synagogue, a special prayer for dew is recited, together with the Psalms 115-118. The religious service refers to Passover as "the period of our freedom." Freedom is in fact the dominant note of Passover.

Related topics:

Minyan
Torah
Religious initiation

Ethnic group: Jews

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. describe Jewish customs in religious initiation of the young members of the community called Bar and Bat Mitzvah.

BAR MITZVAH AND BAT MITZVAH

Bar Mitzvah and Bat Mitzvah literally mean "son or daughter of the commandment," that is, a person under obligation to fulfill all of the commandments, and indicates both the attainment of religious and legal maturity, a status that is formally assumed for boys at the age of 13 plus one day, and for girls at 12 plus one day.

Historically, prior to the age of 13, a father was responsible for the deeds of his son, but after Bar Mitzvah, the vows of the boy are considered valid, as having legal implication. Thus he can now be a member of the religious court and be counted as part of a minyan, the required number of ten male members needed to perform a religious service, and buy and sell property.

The symbol of the boy's attaining maturity is the calling up to the reading of the Torah (the five books of Moses, as distinct from the rest of the Bible) which occurs on the first occasion that the Torah is read following his 13th birthday. This is his first public demonstration of his new role as a full member of the community, and in modern times, it is to this occasion that the term *Bar Mitzvah* usually refers.

The forms of the *Bat Mitzvah* differ widely, ranging from having the girl conduct certain specific prayers in the synagogue service to confining the entire celebration to the home or school. In most Israel synagogues, the *Bat Mitzvah* is celebrated by calling the girl's father and brothers to the *Torah*, a special sermon is preached, and the girl is presented with a gift. In recent times, *Bat Mitzvah* has become customary among Jewish circles, not as a religious ceremony, but more as a birthday celebration and family occasion.

Related topics:

Abraham's Covenant

Ethnic group: Jews

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. relate the significance of circumcision to Jewish identity.

CIRCUMCISION

Circumcision is the operation of removing part or all of the foreskin which covers the glans of the penis. Originally a ritual procedure, circumcision was undertaken for medical reasons only later. It is performed by many people all over the world.

Jewish circumcision originated according to biblical account with Abraham, who at divine command, circumcised himself at the age of 99. Genesis 17: 11-12 reads: "Every male among you shall be circumcised ... and it shall be a token of a covenant between Me and you. And he that is eight days old shall be circumcised among you, every male throughout your generations."

The covenant, or solemn agreement, between Abraham and God, included the promise that Abraham's seed should inherit the land of Canaan. The punishment for failure to observe the command was to be cut off from one's kind, that is, separated from one's community. Circumcision however is not a sacrament, and any child born of a Jewish mother is a Jew whether circumcised or not.

According to the law, it is the Jewish father's duty to have his son circumcised although it may be performed by any male Jew or female

Jew if no male is available. The operation must be performed on the eighth day, preferably early in the morning in emulation of Abraham's eagerness to undertake the divine command.

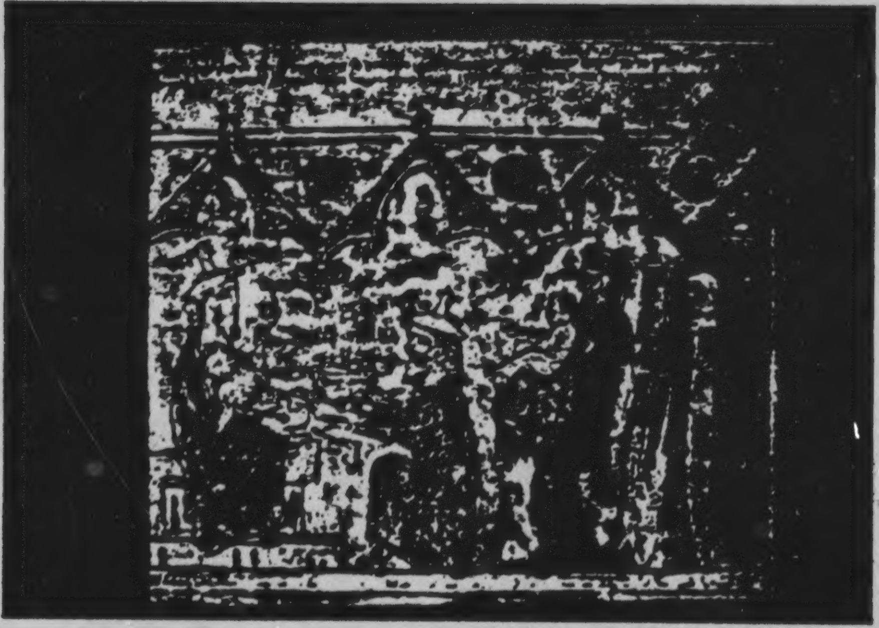
The Jewish ceremony begins with the child being taken from the mother by the godmother who hands it over at the door of the room to the godfather, who in turn, hands it over to the mohel, the specially trained person who performs the operation. The mohel places the baby for a moment on the "Chair of Elijah," after which it is placed on a pillow on the knees of the sandak ("holder") who holds the infant's legs firmly. The mohel fixes a shield to protect the glans from injury and having determined the amount of foreskin to be removed takes a firm grip of it with his left hand and with a knife in his right hand amputates the foreskin with one sweep along the shield.

The blood is then suctioned away, a sterile dressing is applied and the diaper readjusted.

Immediately after the actual circumcision the father recites a benediction acknowledging the commandment that "makes our sons enter into the covenant of Abraham our father." The child is then handed to the father or to an honored guest, and the mohel, holding a goblet of wine, recites the benediction for wine and a second benediction praising God who established the covenant with his people of Israel. The mohel then recites a prayer for the welfare of the child during the course of which the name of the child is announced. It is customary for the mohel to give the infant a few drops of wine to drink. The ceremony is followed by a festive meal at which special hymns are sung, and in the "Grace after Meals" blessings are recited for the parents, the sandak and the mohel.

Spinoza, a Jewish philosopher (1632-1677) declared that the practice of this rite was alone sufficient to ensure the survival of the Jewish people. In Judaism it has become a sign of the awareness of God. However, it is not only a religious practice but also a national practice, observed in Israel by the secular as well as traditional believers.

Source: Encyclopedia Judaica, p. 567.



Old painting showing a circumcision ceremony

BUILDING A NEW NATION

JEWISH MASS IMMIGRATION
INTEGRATION INTO AMERICAN LIFE

Related topics:

Pogroms
Immigration laws
HIAS - Hebrew Immigrant Aid Society

Ethnic group: Jews

Theme: Contributions

TOPIC: THE BIG WAVE OF IMMIGRATION

Behavioral objective

The student should be able to

1. state approximately how many Jews came to the U.S. between 1880-1924;
2. locate upon a map the principal regions of origin—Poland and the Ukraine;
3. state the principal reason for their migration;
4. describe the kinds of activities or assistance provided for the newcomers by the Hebrew Immigrant Aid Society.

How this topic relates to the theme of multi-culturalism

About forty million Europeans, Asians, Africans and Latin Americans have entered the United States in the past two hundred years. They came in different proportions and at different times. Before 1950 more than six million came from Germany, about three and a half million from Russia, less than half a million from China. The peak year of immigration from Ireland was in 1851; from Sweden, 1882; from Italy, 1907.* Among all

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*Source: Oscar Handlin, Immigration as a Factor in American History. New York. Prentice Hall, 1959, p. 16.
The same statistics appear in U.S. Bureau of the Census, Historical Statistics of the United States, 1789-1945.

groups (with the important exception of slaves brought from Africa) the reasons for coming have tended to be similar: The quest for greater religious freedom; the desire to avoid persecution because of their political beliefs; the search for highly paid work and an improvement in their material standard of living.

The peak years of immigration for Ukrainians, Lithuanians, Greeks and Jews were in the period between 1880-1924. While large numbers also came to the United States following World War II and the subsequent civil war and political terrorism throughout eastern Europe, most of those in the U.S. today who are members of the above groups owe their origins to the migration of their grandparents and great-grandparents before World War I.

Most of those who came were peasants. They lived in an agricultural society which had changed little in a thousand years. They were not ignorant or stupid—terms suggested by our modern use of the word "peasant." They were illiterate; the government was not theirs nor was it interested in their material well-being. Generally, they were poor. Family "farms" were five to ten acres at best. They knew little of the world beyond the limits of their village. Into this isolated society came news about life in the United States.

The mines, factories and railroads of a newly industrialized nation cried out for additional laborers. The railroads had been given land by the government; now they needed to sell the land to settlers who would create new farms, harvest new crops and produce grain and livestock for the trains to carry. The railroads sent agents to Ireland, Sweden, Italy, and Poland seeking those willing to begin a new life in a distant land. Many listened, some decided to take the risk.

Men with strong backs and young families heard the same message in the coal and iron mines of Cornwall, Wales, Italy, Sweden and eastern Europe. They heard with disbelief stories about high wages in America. Workers in America were said to have meat every day, not just once a week. Butter and milk and bread were cheap and good. Sometimes these tales were just that—"deceptive advertising" we would call it today. One worker from the copper mines of northern Italy in the late 1890's migrated to the copper mines of northern Michigan. In Italy he had worked a 48 hour week; in this new world he worked 12 hours a day, seven days a week—if he wanted to work. There were always newcomers getting off the next boat who were hungry to take his place.

Within the space of three generations the nation was transformed from a small, independent agricultural and commercial society into a powerful nation with a self assurance and pride that would have astonished the framers of the Declaration of Independence. The transformation had been made possible by the fearless labor of uncounted men, women and children. They worked in a society where the dignity of labor was sometimes the only reward.

Bridge questions

1. Most of the Jews, Greeks, Ukrainians, and Lithuanians who now live in the United States came here in what years?
2. What are the three major causes for migration to the United States?
3. What specific political rights and religious liberties does the Constitution provide for all individuals and groups in the United States, whether or not they are citizens of the country?

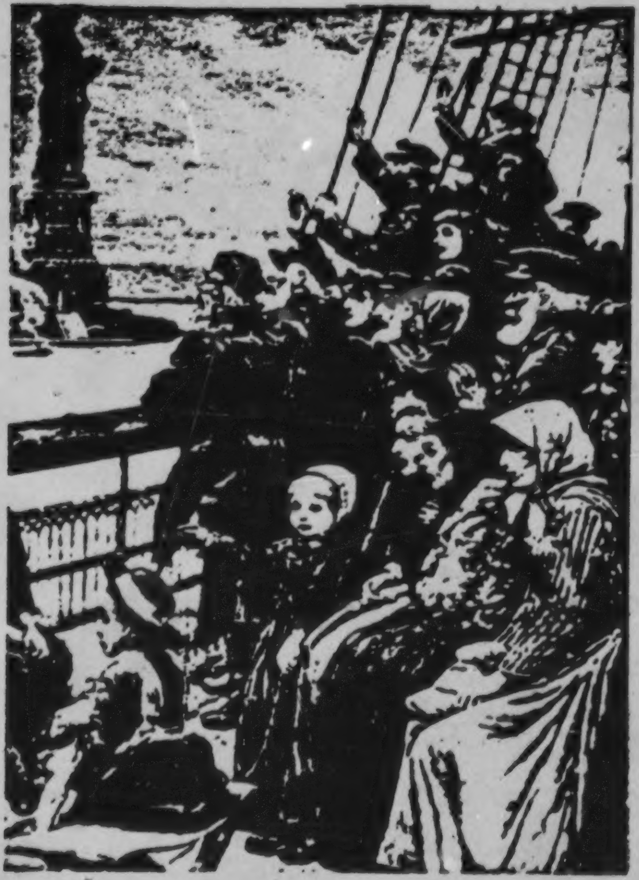
JEWISH MIGRATION

Beginning in 1880 there was a dramatic increase in the number of Jewish immigrants arriving in this country. Jews from eastern Europe, particularly from Russia, streamed into the United States at the rate of about 100,000 a year. As a result, the number of Jews in this country rose from 300,000 in 1878 to 3,000,000 in 1914. After World War I this steady stream of Jewish immigration resumed and continued until 1924. Then, the passage of restrictive immigration laws all but closed the door to the country which had been wide open to most Europeans since its founding.

The immediate causes of this mass immigration of eastern European Jews were the brutal religious persecutions of 1879 and 1881 in territories controlled by the Russians—the Ukraine and Poland. These pogroms were, in effect, large scale massacres, inspired by an anti-Semitic Russian government. The pogroms continued in the following years and hung as a permanent threat over the largest Jewish community in Europe. Actually this was the government's way of diverting the peasant's attention from the true source of their miserable existence. Using the Jews as a scapegoat, the Czars could continue to take advantage of the poor and uneducated people they ruled.

Like the Jews who had escaped from the Spanish and Portuguese Inquisition in the 15th and 16th centuries and their German brethern who had fled from the persecution of the Prussian monarchs in the 19th century, the Jews of eastern Europe found a home and haven in the United States. The majority settled in New York; many remained in other eastern cities;

some went as far as Chicago. But wherever they went, their first contact was usually with the HIAS, the Hebrew Immigrant Aid Society. Earlier immigrants had founded the organization in 1881 to give the newcomers a helping hand. The HIAS was at the landing to assist with immigration problems: to help locate friends and relatives; to find a place to live; and in some instances, to find an immigrant that first job.



Immigrants on boat seeing
Statue of Liberty

Suggested activities

Have the students ask their parents their country of origin and why they or their ancestors emigrated to America. On a world map use colored pins to indicate the place of origin and the varied times of arrival.

For those who were here before 1840	Blue
between 1840 - 1870	Green
1870 - 1924	Yellow
1925 - 1945	Pink
1945 - 1955	Red
1955 - 1976	Brown

Use different shapes to indicate the different reasons for emigration:

A Star - for economic reasons

A Triangle - for religious persecutions

A Square - for political persecutions

Ask the members of the class to explain the reasons for their family's emigration to America. Gradually, the children may begin to trace patterns and see the correlations between the countries, periods of immigration, and the historical causes for those migrations.

Evaluation

1. Approximately how many Jews arrived in the U.S. between 1880 and 1914?
2. What part of Europe did most of them come from?
3. What were the chief causes of their emigration?
4. In what way did the HIAS (Hebrew Immigrant Aid Society) help the

newly arrived Jewish immigrants?

5. Compare and contrast this 19th and 20th century migration with earlier Jewish migration to New Amsterdam in the 17th century.
6. Would the large number of Jewish immigrants make it easier or more difficult for them to find work? To maintain their traditional values and customs?

Topview of street vendors

Related topics:

Mordecai Sheftall
Haym Salomon
Sons of Liberty

Ethnic group: Jews

Theme: Contributions

Behavioral objective

The student should be able to

1. describe Jewish involvement in the Revolutionary War.

THE REVOLUTIONARY WAR

When the government was in desperate need of money to carry on the war, Jewish businessmen played an important part in financing the Revolution. Some, like Isaac Moses of Philadelphia, and Jacob Hart, Sr., of Baltimore, made personal loans to the government. Others supplied the army with uniforms and blankets, with rifles and gunpowder. Those who owned ships turned them into raiding vessels to fight the enemy on the high seas, ran an armed blockade against British merchandise, and sank British vessels.

The man who did more than any other single individual in obtaining urgently needed funds for the government to carry on the war of Independence was Haym Salomon, an immigrant from Poland. Salomon landed in New York in 1772. He joined the Sons of Liberty, an organization of patriots who supported the revolution. When the British captured New York, Salomon was arrested as a spy. Once freed, he helped French and American prisoners of war to escape. He even convinced Hessian mercenaries to desert the British ranks. When the British were about to arrest him again, Salomon fled to Philadelphia.

Though he arrived in that city penniless, he quickly resumed the brokerage business that he had started in New York. Before very long he was deeply involved in raising money for the revolutionary forces. It is estimated that Haym Salomon raised $200,000 to help finance the revolution. He became known as the "Broker to the Office of Finance" of the United States.

American Jews not only helped finance the American Revolution but also fought in it. Some became outstanding soldiers in the struggle for independence. When the British captured Savannah in 1778, they hauled Mordecai Sheftall, a Jew born in Georgia, off to a prison ship. Sheftall was the head of the revolutionary committee of Georgia and a member of the Georgia brigade, in charge of arms and food supply. The British knew they had caught a "very great rebel," and ordered him kept under special guard. But they were never able to make Sheftall tell them where the Americans kept their supplies and the prisoner finally escaped to Philadelphia. At the end of the war this patriot was awarded a grant of land for his outstanding contribution to America's War of Independence.

Some Jews even gave their lives to the cause of liberty. The first Jew to fall in battle in America's War of Independence was Francis Salvador, whose ancestry could be traced back to the Portuguese Jews called Marranos.

Related topics:

Anti-Semitism
Sephardic Jews
Ashkenazim

Ethnic group: Jews

Theme: Contributions

Behavioral objective

The student should be able to

1. indicate the reasons for Jewish emigration from Europe to America in the early 19th century.

IMMIGRATION FROM CENTRAL EUROPE IN THE EARLY 19TH CENTURY

Young America was growing by leaps and bounds. The thirteen colonies that had existed at the time of the Revolution grew, by 1812, to twenty-four states. And the number of Jews living in this dynamic country increased from 1,000 in 1776 to 6,000 in 1826.

This sharp rise in the Jewish population was the result of a new wave of immigration that was caused by the social and political upheavals in Europe at that time. The French Revolution with its slogan of liberty, equality, fraternity, and the subsequent Napoleonic wars, toppled the old feudalistic regimes. It ushered in a period of enlightenment in central Europe, marked by a spirit of freedom and democracy. The Jews were liberated from the ghettos and, for the first time in centuries, enjoyed certain political and economic rights.

But with Napoleon's defeat at Waterloo in 1815, a certain degree of reactionary conservatism returned to Europe. In some countries, oppression of the people was once again the order of the day. Particularly hard hit were the Jews. The ghetto walls were rebuilt and a wave of anti-Semitism surged through Europe. In parts of Germany, for instance, anti-Semitism took the form of pogroms, in which Jews were murdered, their homes and businesses burned.

As a result, Jews, along with other oppressed and economically deprived peoples of Europe, emigrated to America in large numbers. And America, growing and expanding, was glad to have them. The Jewish immigrants who came here during the first half of the nineteenth century were markedly different from those of the earlier colonial period. The difference was one of cultural and historical background. The early Jewish settlers in North America were mostly refugees from the Spanish and Portuguese Inquisitions—Sephardic Jews whose mother tongue was Spanish or Portuguese. The immigrants of the later period was Ashkenazim, Jews from central and eastern Europe, mainly from Germany.

By the time this second wave of Jewish immigrants arrived, some of the earlier settlers had already achieved prominent positions in the economic, social, political, and cultural life of the country.

Related topics:

Abolitionist movement

Ethnic group: Jews

Theme: Contributions

Behavioral objective

The student should be able to

1. describe Jewish involvement in the American Civil War.

JEWS ON BOTH SIDES OF THE CIVIL WAR

As the nineteenth century progressed, the question of slavery became America's most burning issue. The steady industrial growth of the North, based on a system of wage labor, could not be reconciled with the comparatively backward slave system that existed in the South. In addition, the moral question of slave ownership could not be overlooked in a democratic country. By the end of 1850, the abolitionist movement grew into a vital force in the United States, arousing thousands of people to the moral outrage of slavery. The Jewish community became as involved as the rest of the country.

Rabbi David Einhorn (1809-1879)..stands out among Jewish abolitionists. He was a leader of Reform Judaism, and preached fiery abolitionist sermons in the slave state of Maryland. Like Einhorn, August Bondi (1833-1907), was an Austrian immigrant. Bondi and two other Jews fought beside Captain John Brown to keep the territory of Kansas free from slavery. Also in other areas of activity, Bondi distinguished himself as a militant abolitionist.

Another fighter for democracy, who had to flee from his native Austria as a result of reactionary oppression that paralyzed Europe in 1848, was Isidor Bush (1822-1898). He arrived in New York in 1849 and became the publisher and editor of the Jewish weekly, Israel's Herald. He later moved to St. Louis, where he was an active abolitionist and a prominent leader in the Jewish community.

As the antislavery sentiment in the country grew, the southern planters threatened to secede from the Union, rather than abolish slavery. The same attitude prevailed among the Jewish plantation owners in the South, home to about 15% of the country's Jewish population. In the North, too, some business groups whose economic interests were closely tied to the production of cotton in the South defended slavery. Even the Bible was drawn into the conflict when the slave owners and their supporters argued that God was on the side of slavery.

The leading Jewish spokesman for the pro-slavery forces in the South was Judah P. Benjamin, a plantation owner and a senator from Louisiana. He had defended slavery in the Senate prior to the Civil War, and during the war he held the posts of secretary of war and secretary of state under Confederate President Jefferson Davis. He was considered the most brilliant member of the Confederate cabinet.

In April of 1861, rebellious southerners captured Fort Sumter. This act sparked the Civil War. Most Jews in the North and the West, together with the majority of the people in these areas, rallied around President Lincoln in defense of the Union. Thousands of Jews joined the Union forces, and many distinguished themselves in battle. Seven received the Congressional Medal of Honor, the country's highest military decoration.

In other ways, too, Jews supported the Union cause, raising money for the soldiers and their families, knitting socks and sewing bandages, opening the Jewish Hospital in New York to the wounded, and joining the Red Cross, which at that time was called the Sanitary Commission.

Related topics:

Pogroms
Immigration laws
HIAS - Hebrew Immigrant Aid Society

Ethnic group: Jews

Theme: Contributions

Behavioral objective

The student should be able to

1. explain the origins of the ILGWU;
2. explain the meaning of the following terms: collective bargaining, compulsory arbitration, militancy, capitalism, socialism;
3. identify three important labor union leaders (Gompers, Dubinsky, Hillman).

JEWISH CONTRIBUTIONS TO THE AMERICAN LABOR MOVEMENT

Workers in the United States at the beginning of the 20th century confronted bleak prospects: They were free, but a 60-70 hour week was common and wages were low. Many children ages 10-14 worked in mines and textile mills. If workers lost their jobs or were seriously injured at work, there was no unemployment compensation or accident insurance. They had no paid vacation or pension; there was no minimum wage. Similar conditions existed in other industrialized countries. The worker, like the natural environment, was regarded by owners and managers as a comodity, to be exploited as fully as possible.

The workers struck back at the inhuman conditions in the garment industry by organizing themselves into labor unions. Because the Jews were Yiddish-speaking they found it necessary to form their own unions. But at the same time they were part of the general American labor movement and participated in its struggles for better working conditions. The United Hebrew Trades of Greater New York and Vicinity, founded in 1888, gave rise to a number of other unions, not all of which were limited to the clothes-making business.

Two of the most powerful and influential unions to emerge from early Jewish unions were the International Ladies Garment Workers Union (ILGWU), organized in 1900, and the Almagamated Clothing Workers Union, in 1924. In the first two years of its existence, the ILGWU carried out 189 local strikes and won 158.

The greatest militancy and membership growth for Jewish labor unions took place between 1907 and 1914. During those years about 200,000 workers, led by Jewish unions, were involved in strikes that embraced a number of cities from New York to Chicago. The manufacturers frequently responded to these bitter struggles by resorting to police brutality and by causing the arrest of hundreds of workers.

Typical of the militant mood that prevailed among the sweatshop workers in those days was the general strike of the 20,000 ladies' shirtwaist makers, which became known as the "Uprising of the 20,000". The strike, led by a young waistmaker, Clara Lemlich of Local 25 of the ILGWU, lasted from July 1909 to February 1910. The strikers' victory—shorter hours, higher wages, and union recognition—was an inspiration to other unions and was cheered by the entire American labor movement.

Other women who played leading roles in the Jewish labor movement in those years were Rose Schneiderman of the United Hat and Cap Makers Union and Bessie Abramowitz of the United Garment Workers of America.

Encouraged by the waistmakers' recent victory, more than 50,000 cloakmakers went out on strike in July 1910. Though the workers' victory was only partial, it had great effect on American labor. It introduced into the labor movement the concepts of collective bargaining and compulsory arbitration.

The Jewish labor unions that came into being as a result of the mass immigration from Eastern Europe generally favored socialism over capitalism for the benefit of all workers. This concept of unionism was at variance with that of the American Federation of Labor, organized in 1886 and led by Samuel Gompers, a Jewish immigrant from England. Gompers believed in unionism "pure and simple" and was against using the labor union as a base for social reform. He favored capitalism over socialism.

With the passage of time the Jewish labor unions abandoned their socialist orientation. Though the leadership continued to be Jewish, the membership began to change; other ethnic and minority groups, such as Poles, Italians, Blacks and Puerto Ricans, entered the needle trades in increasing numbers. By 1950, the membership of the Almagamated and the ILGWU was only about one-fourth Jewish.

These Jewish unions were the first to conceive the plan of auxiliary, or fringe, benefits for their members. They introduced unemployment insurance long before the government did. Their benefits grew to include medical services, low-rent housing projects, cultural programs, and summer camps. The pioneering of the Jewish labor unions in the expansion of benefits for their members served as a model to other unions and thereby benefitted the entire American labor movement.

The two best-known Jewish labor leaders, Sidney Hillman (1887-1946) of the Almagamated, and David Dubinsky (1892-   ) of the ILGWU, made a large impact on the American scene. During Franklin D. Roosevelt's presidency, Roosevelt consulted with Hillman on matters affecting the alliance between the Democratic Party and labor unions. Dubinsky, dissatisfied by the programs of both the Democratic and Republican Party, helped found the American Labor Party in New York.

Samuel Gompers

EXPRESSIONS OF ETHNICITY: FOLK CULTURE

YIDDISH THEATER

Related topics:

Immigrant press
Yiddish newspapers
Yiddish theater

Ethnic group: Jews

Theme: Relationship to homeland

TOPIC: A BRIDGE BETWEEN TWO WORLDS - YIDDISH THEATER AND NEWSPAPERS

Behavioral objective

The student should be able to

1. list the kinds of plays that were performed by Yiddish theater groups and explain why they appealed to immigrants;
2. suggest possible explanations for the Yiddish Theater's decline in importance after 1925;
3. name three Jewish writers whose work was first published in Yiddish newspapers in the United States;
4. name two Yiddish newspapers which are still being published today.

How this topic relates to the theme of multi-culturalism

A people carry with them into a new country needs and wants which escape the careful eye of immigration officials. These longings and aspirations are not economic. They do not represent a massive "I want" chorus. Rather, there seems to exist within society a need for community, for purpose and meaning, for beauty and order—and these collective needs are frequently expressed and satisfied by the work of individual artists—poets, painters, musicians. The artist may not consciously ask, "Ah, now today what shall I create on behalf of my people?" But the work that the artist creates represents not only the way he or she sees reality, but also the way their people view the world. If it were otherwise the artist and the people would not be able to communicate with each other, and one would not be able to act as spokesman for the larger group.

In the early days of human society folk art was a direct representation of these collective needs and fears. The cave drawings at Lascaux, France, for example, painted about 15-20,000 years ago, are believed to be the work of a group of artist-priests acting on behalf of the common good. The "art" is an expression of the people's desire to propitiate forces they did not understand and to seek their aid in obtaining food. Other examples of folk art—dance, song, theatre, weaving, embroidery, sculpture—originally served similar social purposes—to express joy or thanks, to share grief, to record an important event.

As time passed these distinctive, unique acts became ritualized. The memory of the original, religious event receded, but often the words and actions associated with the original event were continued. The rituals endured because they combined grace and mystery, they were beautiful to watch or pleasing to hear. They were emotionally and aesthetically satisfying to the members of the group.

In the United States today these old folk expressions have taken on a new meaning. The original event which they celebrate and the reasons for the ritual performance may have been forgotten, but the tradition itself is regarded as a vital symbol of the group's identity. Commerical entertainment and the work of professional artists may both be more sophisticated. Television and mass education have broken down many of the old barriers between groups. All the more reason then to retain the old way of doing things as guideposts to help us know who we are.

Bridge questions

1. Can you give some examples of folk art in the United States today?
2. If folk art, in the traditional sense, seems in such short supply, can you give some explanations for this shortage?
3. In what ways could folk art be encouraged—or is it such a natural expression that it cannot be slowed down or speeded up by outside forces?

YIDDISH THEATER AND NEWSPAPERS

An important role was played by the Yiddish theater in the education and preservation of Jewish identity in America. It had many followers among the uneducated as well as the educated. The most popular presentations were the light musicals and operettas. Frequently they were of a low artistic level and excessively sentimental and naive. Nevertheless, they held a strong appeal for the immigrants who easily identified with what was presented on the stage--life in the tenements, the sweatshops, the unions, their first, fumbling efforts at Americanization. The story line in these plays usually included flashbacks to life in the *shtetl*, the little village in the Old Country that the immigrants had left behind, but to which they were still attached by memories and sentiments. Thus, the theater served as an emotional bridge between their past and their present, the Old World and the New.

There was also a Yiddish theater of a much higher literary level that presented the serious and realistic plays by the immigrant writers, Libin and Kobrin; the European playwrights, Abraham Goldfaden, Jacob Gordin, and Sholem Aleichem, who spent the last years of his life in the United States. Later writers like H. Leivek, I. L. Peretz, Peretz Hirshbein, David Pinski, Sholem Ash, and Osip Dimov saw their plays produced on the stage of the Jewish Art Theater, founded by Maurice Schwartz.

In 1887 there were six full time Yiddish theater groups in New York City alone, plus a number of road companies. By 1928, twenty-four Yiddish theaters existed around the country, including eleven in New York City. Today, there is not a single full time Yiddish theater company in New York.

Also Yiddish newspapers played an important role in the education of the eastern European immigrants. These newspapers gave the Jewish reader much more than the news of the day. They also contained articles about American history and customs. Short stories and sketches depicted Jewish life in the new homeland—all in the language they understood. It was on the pages of the Yiddish newspapers that the stories of immigrant writers such as Salmen Liben and Leon Kobrin, and the poems of the labor poets, Morris Rosenfeld, Joseph Bovshover, David Edelstadt, and Morris Winchevski first appeared.

At the turn of the twentieth century other writers gained prominence. Among them were Leicik, Moishe Leib, Halperin, Maine Leib, Jehoash, Hirschbein, and Opatashu, poets and writers whose works the immigrants avidly read in their newspapers before they appeared in book form. It could be said that the Yiddish press prepared the foundations for a rich and vibrant American Yiddish literature.

The Yiddish press, with a combined circulation of over half a million, reached its peak in 1916. There were five dailies existing at that time. The socialist-oriented Jewish Daily Forward, founded in 1897 and edited by Abraham Cahn, was the largest and most influential among Yiddish-speaking immigrants. Today the Forward is still larger than the Morning Freiheit, founded in 1922, the only other remaining daily.

Suggested activities

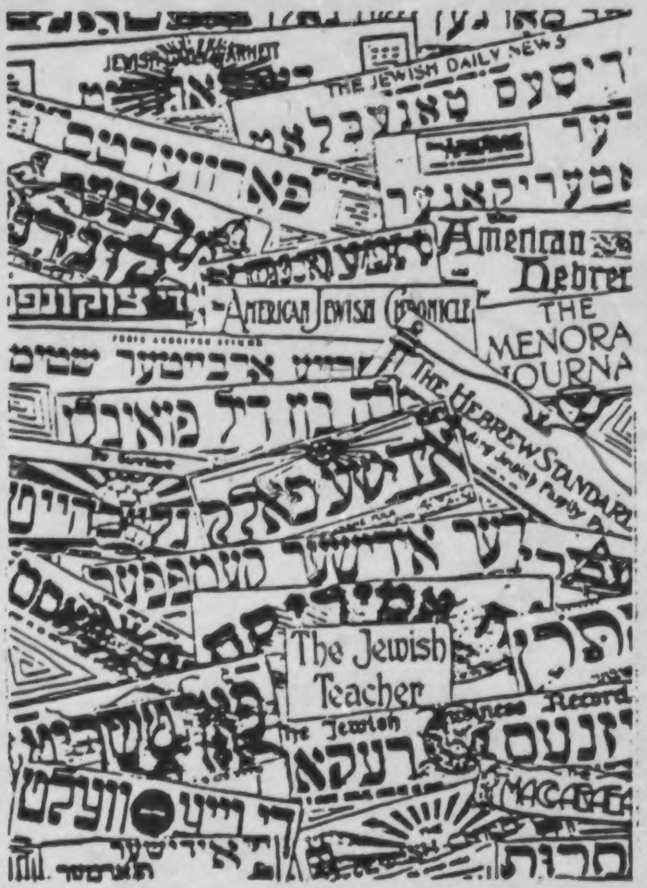
1. Ask the students to draw and cut out paper puppets in folk costumes of different countries. Tell the children that you want to put on a play called Ellis Island. Explain to the class that Ellis Island was for a long time a place through which immigrants passed. Select two children to play the role of American immigration officers who have to decide if the puppet-immigrants should get a permit to enter the U.S. Standard questions which the officers ask are:
   - Why do you want to come to America?
   - What skills do you have and how are you going to earn your living here?
   - What will you do with your costume in America?

   Discuss with the students the reasons for letting or not letting the puppet-immigrants to enter the U.S. Also discuss with the students if the folk costumes should be kept or totally discarded by the immigrants. If the costumes were to be discarded, what would be the loss? Point out that all folk costumes are beautifully ornamented, harmonious in color composition and adopted to different climates and life styles.
2. You can have a project in teaching the students how to make a folk art object, e.g. Christmas straw ornaments, painted Easter eggs, Karagiozi puppets, etc. Instructions on how to make these things are included in the materials under different groups of the Project.

Evaluation

1. How did the Yiddish theater serve as a link between the Old World and the New for Jewish immigrants?
2. In what way did the ethnic press and the Yiddish theater help talented immigrant writers?

3. What, besides the news of the day, did ethnic newspapers depict?
4. Name at least two Jewish American immigrant writers or poets.


THE JEWISH DAILY NEWS
American Hebrew
AMERICAN JEWISH CHRONICLE
THE MENORA JOURNA
THE HEBREW STANDARD
The Jewish Teacher
Record
MACCABAEA

Yiddish press in America

CULTURAL PATTERNS:
EUROPE AND SOVIET SOCIALIST REPUBLICS

INDIVIDUALS OF EUROPEAN ORIGINS WHO CONTRIBUTED TO AMERICAN LIFE:

OUTSTANDING AMERICAN JEWS

Related topics:

Famous Americans

Ethnic group: Jews

Theme: Contributions

TOPIC: SOME TWENTIETH CENTURY JEWS WHO CONTRIBUTED TO AMERICAN LIFE

Behavioral objective

The student should be able to

1. identify six American Jews from a larger selection of well-known Americans;
2. describe how each of these individuals has made a contribution which has improved the quality of life in this country.

How this topic relates to the theme of multi-culturalism

Shakespeare compared the different stages in the life of an individual to the career of an actor who played many different parts in a lifetime. But we also know that even in one day the individual has many parts to play. The individuals in your class assume the role of student, but they are also brother or sister, son or daughter, nephew or niece, friend or stranger. Some of their roles are also played by their teacher who may have additional roles—cook, dressmaker, union member, lover, graduate student or home-owner. Sometimes the roles are in conflict; the mature individual knows which roles are most important and is able to adjust the conflicting demands.

Immigrants and their descendants, like Shakespeare's actors, have performed varied roles in American society. Often the newcomers suffered from the stigma frequently attached to newcomers. As they made the transition from Old World to New World, they were forced to make choices.

Some retained all their former ways and made no changes. Some did just the opposite—denied their ethnic heritage and completely accepted the American way. Still others successfully combined both the traditional and American culture. They became effective, participating members of two communities—one a creation of the New World, the other a product of the Old World traditions and loyalties.

Bridge questions

1. Can you list the reasons why someone would not want to change their traditional ways of doing things—their religion, language, and values?
2. List the reasons why someone might wish to do the opposite—abandon all of their old ways of doing things.
3. How difficult or easy would it be to attempt to combine both the old and the new? What advantages might there be in such a combination? What disadvantages?

Suggested activities

Ask the children to name different professions, occupations, or arts that have been important in American society. They can write them in their notebooks or you can put their suggestions on the blackboard in one column. Ask the children if they know any outstanding individuals that they can identify with the categories in the first column.

Actor - Danny Kaye
Actors - the Marx brothers
Actress - Barbara Streisand
Bacteriologist - Jonas E. Salk (developed anti-polio vaccine)
Banker - Felix Moritz Warburg
Baseball player - Hank Greenberg
Baseball player - Sandy Koufax
Chemist - Harold C. Urey
Composer - George Gershwin
Conductor - Leonard Bernstein
Folk singer - Bob Dylan
Founder of the New York Times - Adolph Simon Ochs
Founder of Sears Roebuck & Co. - Julius Rosenwald
Movie producers - Warner brothers
Musician - Mischa Elman
Musician - Vladimir Horowitz
Musician - Yehudi Menuhin
Painter - Ben Shahn
Photographer - Alfred Steiglitz
Physicist - Albert Einstein
Playwright - Arthur Miller
Sculptor - Jacob Epstein
Senator - Abraham A. Ribicoff
Songwriter - Irving Berlin
Supreme Court Justice - Benjamin Cardozo
Supreme Court Justice - Felix Frankfurter
Writer - Saul Bellow
Writer - Edna Ferber
Writer - Lillian Hellmen
Writer - Norman Mailer
Writer - Philip Roth

Suggest names from the above list which would correspond to the professions, occupations or arts they have suggested in the first column. Ask the children how many of the names were already familiar to them. Did they know these individuals were Jews? How could they find out more about their specific contributions?

Evaluation

1. Name one characteristic which the following individuals have in common: Danny Kaye, Barbara Streisand, Bob Dylan, Sandy Koufax, Albert Einstein.
2. Rank order the three most important professions and occupations in our society. What would our society be like without these professions and occupations?

3. Discover one well-known Jew/Greek/Lithuanian/Ukrainian who has changed his or her original name. Find out what was the original name and the reason or reasons for making the change. What does this tendency of name-changing suggest about American society?

HISTORICAL CONSCIOUSNESS OF AMERICAN JEWS

Related topics:

History

Ethnic group: Jews

Theme: Relationship to homeland

TOPIC: HISTORICAL CONSCIOUSNESS

Behavioral objective

The student should be able to

1. locate Israel on a world map;
2. explain why and in what ways Jewish people identify with the land of Israel.

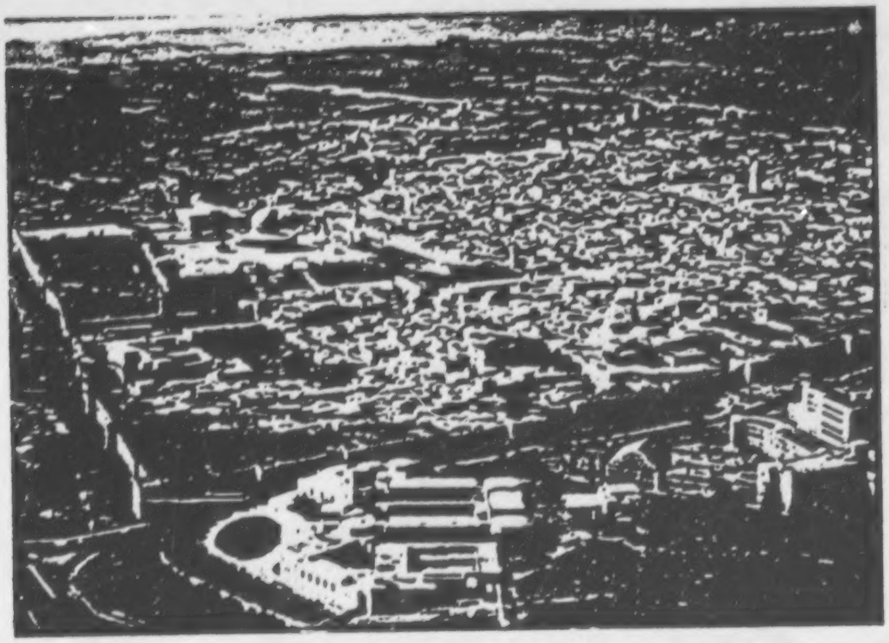
How this topic relates to the theme of multi-culturalism

If you travelled about the world and asked different people the meaning of their group's name, there would be a surprising degree of similarity. The Eskimo, the Cheyenne, the Sioux, the Bantu—in every case the word the people use to describe themselves means "the people" or "the first people." Of course they are aware of the fact that many other people inhabit the earth, but they tend to believe that there is something special or different about themselves. They are aware of their own, separate identity as a people, speaking the same language, sharing the same traditions and values. They are different from others. Sometimes this difference is a source of pride, sometimes a cause for grief: an old Sioux holy man once described the great numbers of white people who came into his territory as "more numerous than the leaves upon the trees." But the number of people in each group was less important than the fact that they represented two different traditions, with very different values. This "sense of the past" is sometimes described as an "historical consciousness."

Like the simpler concept of "roots" an historical consciousness provides a people with a sense of their collective past. Usually they regard their origins as being particularly blessed or favored by God or the Fates. They have engaged in titanic struggles with mighty foes and have triumphed. Sometimes their numbers have increased; sometimes their numbers have remained small. To keep their society intact institutions have been established which carefully set down proper rules of conduct for the individual, the family, the clan, the tribe, and the nation as a whole.

Historical consciousness is not limited to families and tribes. The great nation-states of western Europe have even more developed a myth of their uniqueness, and greatness, as a people. This national self-awareness has acted as a spur to immense worldly accomplishments—piling up military victories, material wealth and cultural splendor. While many vital differences in values and traditions exist among them, 16th century Spain and Holland, 17th and 18th century France and England, and 19th century Germany have all exhibited the national belief that destiny was being worked out through the agency of their particular group. In this sense an historical consciousness combined a perception of the past with a blueprint for the future: people who knew where they had been also knew where they were going.

In modern times this sharp sense of the past is sometimes regarded as quaint, or as an anachronism—something no longer fit or appropriate to this age of personal liberty and ease of access to information or travel. In a mobile society where status rises and falls swiftly within one generation such concepts as historical consciousness do not always seem relevant. But it has proved to be more than a retrospective world view. In the case of some ethnic groups it has held the people together in the face of holocaust and unprecedented persecution. In a time of troubles, as well as in times of joy, knowledge of the past has helped them survive till the morrow.



Old City Jerusalem - capital of Israel

HISTORICAL CONSCIOUSNESS

American Jews possess a long tradition of historical consciousness. They share this tradition with other Jewish people around the world. Their sense of history is rooted in the land of Israel; there they came into existence as a united people. This unity between the people and the land goes back 4,000 years to the time of the Patriarch Abraham, who the Jews believe was sent by God to guide them to their new homeland.

All the basic institutions which govern Jewish life in America today—family, synagogue, schools—derive from this historical tie to that land. Jews believe these institutions originate from instructions given them by God, teaching them how to live in the land of Israel. And so they did until the Romans conquered them and destroyed the Temple in Jerusalem in 70 A.D. In the centuries following this defeat a community of Jews continued to reside in the old homeland. Israel was always recognized as the source—a nourishing center for all Jewish development.

While other Jewish communities rose to important levels at various times and in other locations, such as in Babylonia, Spain, France, eastern Europe, Germany, and the United States, Israel always remained important to the Jews. Thus, it is important to remember that the strong Jewish attachment and feeling of identification for the land of Israel did not begin with the establishment of the modern state of Israel in 1948. It is a feeling and a tradition, a sense of historic mission or purpose which has existed for more than 4,000 years. The loyalty of American Jews to Biblical and modern Israel exists side by side with an uncompromising loyalty to the land of their citizenship—the United States.

Suggested activities

Ask the students to write a family history covering three generations—their grandparents, parents and themselves. They should note where their family has lived, what language they spoke at home, what schools they went to, what kind of jobs they held, etc. Then ask them how this knowledge of their family's history affects their ideas about themselves. Do they desire to continue or abandon the life-styles of their ancestors? How does this knowledge of the family's past affect their plans for the future?

Evaluation

1. To what area of the world can all Jewish people trace their origin?
2. In what other countries have important Jewish communities been established?
3. How far back in time can Jews trace their existence as a people?
4. Why is Israel still important to Jews everywhere today?

Related topics:

Anti-Semitism
Dreyfus affair
Zionism

Ethnic group: Jews

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. define "assimilation" as it applied to Jews in the 19th and 20th centuries;
2. explain how the Dreyfus affair changed Herzl's life;
3. argue against or in support of the Biblical remark, "The meek shall inherit the earth" as it applies to the Dreyfus affair, early Zionism and the creation of the state of Israel.

THEODORE HERZL

Theodore Herzl became a leader of the European Jews in their effort to create a separate state for the Jewish people. It was, in fact, an incident of anti-Semitism in France that caused Herzl to write the book, Der Judenstaat (The Jewish State). In it Herzl argued that Jewish suffering would end only after the Jews had an established, safe home of their own.

Herzl was born in Budapest in 1860. He was educated during the German-Jewish Enlightenment period, a period of intellectualism and cultural growth in Germany. Herzl was therefore a student of philosophy and literature and became a skilled writer. Herzl's education directed him towards the German culture and he became an "assimilated" Jew. That is, a Jew who put aside his Jewish traditions and culture and became an active participant in the dominant culture.

Herzl moved to Paris to work as a journalist. Politics fascinated Herzl and he became involved in French political affairs. During the nineteenth century the French government was troubled by numerous political scandals. Anti-Semitism reappeared in France, partly because the Jews served as convenient scapegoats for the failures of the government.

The Dreyfus Affair was an obvious and blatant example of the government's anti-Semitism. Dreyfus was a Jew who was a captain in the French army. He was accused of treason in 1895. He was tried twice and convicted. However, in 1906 Dreyfus was pronounced innocent. The final investigation came about only because of massive public and Jewish protest. Herzl saw the effect of the public outcry and realized that Jews needed to protect themselves. The incident marked the end of Herzl's life as an assimilated Jew. He became ardently concerned about preserving Jewish culture.

Herzl spent the rest of his life working for the establishment of a separate state for Jews. He organized the World Zionist Organization. At these Zionist meetings decisions were made to buy land in Palestine and settle there. Herzl never lived to see the establishment of the state of Israel. However, he was the leading thinker and organizer of the movement to return to Israel.

CONFLICTING INTERESTS WITHIN THE NATION

Related topics:

Mutual benefit societies
Anti-Semitism
Civil rights movement

Ethnic group: Jews

Theme: Contributions

TOPIC: COMMUNITY ORGANIZATIONS

Behavioral objective

The student should be able to

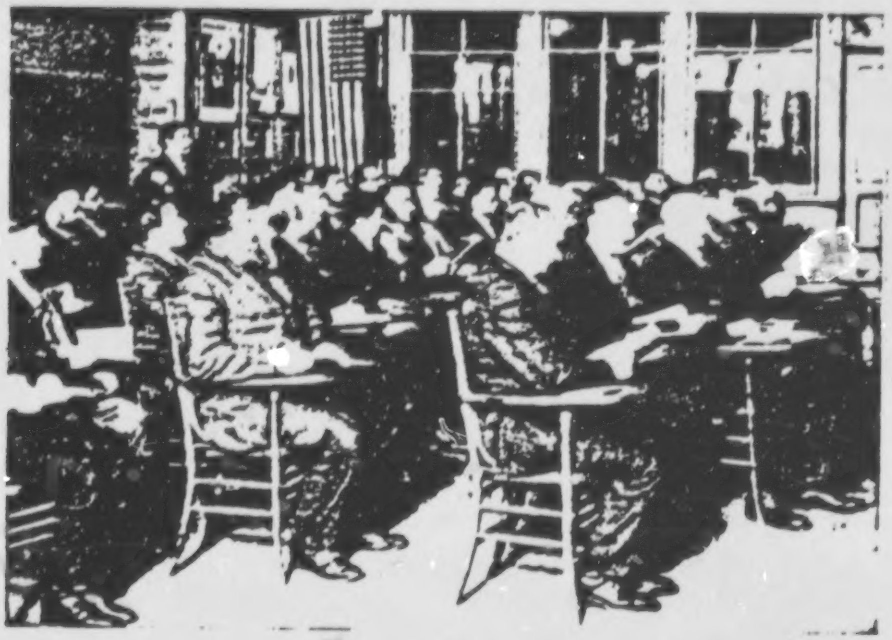
1. name one Jewish community organization which sought to protect Jewish rights and interests;
2. describe how the Jews' concern for their own civil rights affected the efforts of another group to achieve their civil rights.

How this topic relates to the theme of multi-culturalism

More than three hundred years ago the English poet and preacher John Donne wrote, "No man is an island, entire of itself." Every man, Donne said, was a part of the continent, and if any part of it was washed away, he was diminished. At a time when tolerance was not a virtue, Donne recognized what astronauts and cosmonauts have been telling us since 1957: we live in one earthly community. We need one another.

But to live in community means to be dependent on others and have others depend on us. That is, we must be understanding of the needs of others and therefore act in a responsible way. If we value living in the society of other human beings, it is, first of all, because such an arrangement satisfies our human needs and provides us with an opportunity to express ourselves as human beings. We want to live in a society where we have freedom to be ourselves, freedom to choose our goals in life, and freedom to pursue those goals.

Different ethnic groups have slowly realized that one, effective method to preserve their newly won freedoms was through organized, community action.



Night class of Jewish immigrants

JEWISH COMMUNITY ORGANIZATIONS

During the early part of the nineteenth century Jewish immigrants banded together in mutual-aid societies called "Landsmanshaften." The members of a Landsmanshaften were people from the same town or region in the Old Country. In addition to health benefits and interest-free loans, these societies gave the newcomers a sense of ease and security that comes from being among one's own townspeople.

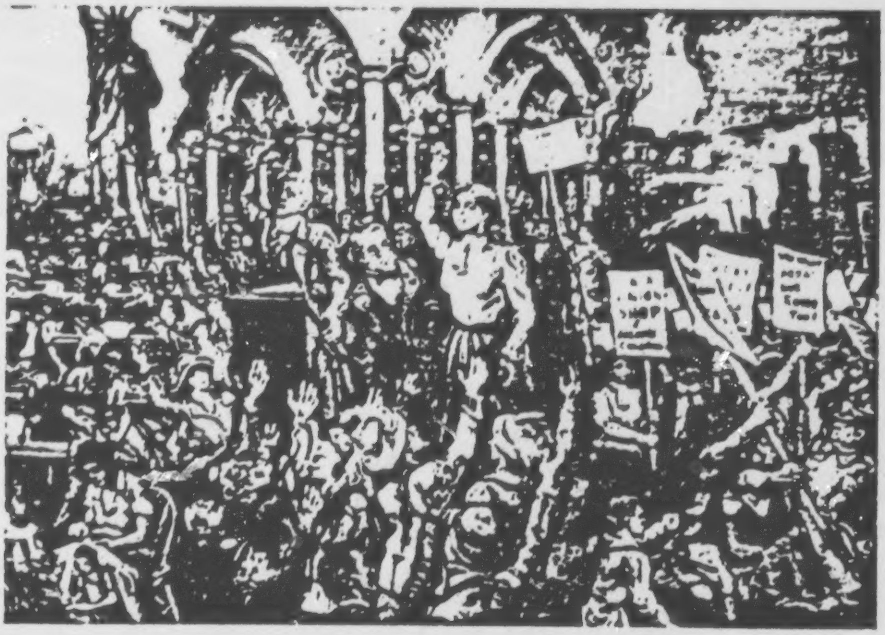
Later, with the growth of the labor union movement, came the need for a Jewish fraternal order based on the principle of self-help rather than charity. The Workmen's Circle (Arbeiter Ring) founded in 1900 filled that need. Like the Jewish labor movement as a whole, it was Socialist oriented.

Jews in the United States found, over the years, that anti-Jewish prejudice also existed in the New World. Some was a transplant from Europe: some was homegrown. Although such prejudice never was as strong as that which Jews had known in the Old Country, it was, nevertheless, a threat to their liberties. They felt obliged to oppose it. In doing so, they also defended the liberties of other minorities. The need to guard freedoms at home and abroad led to the formation of a number of defense and relief organizations.

The earliest of these was B'nai B'rith, founded in 1843. In 1906 the American Jewish Committee was established. The American Jewish Congress was organized under the leadership of Rabbi Stephen S. Wise in 1917. It was followed, in 1934, by the founding of the Jewish Labor Committee. All three organizations were concerned with the protection of Jewish rights both in the United States and abroad.

The Jewish defense organizations, with the support of many prominent non-Jews, educated the public to the dangers of anti-Semitism. Since racism and anti-Semitism usually go hand-in-hand, Jews often joined with other minorities to fight against a common enemy, racial prejudice.

In the twentieth century, as in the nineteenth century, many Jews joined Black people in their struggle for civil rights. Jews were among the founders of the National Association for the Advancement of Colored People (NAACP) in 1909. A large number of Jews were active in the civil rights movement of the 1960's; some gave their labor; others, their money; and some, like Andrew Goodman and Michael Schwerner, their lives. The Jewish role in this movement, however, has declined as Black Americans have sought to increase their control over their own fate in the United States.



Organizing workers

Suggested activities

Ask the children to look in the telephone book for the address of the organizations mentioned in the content outline. Children, divided into small groups corresponding to the number of organizations they have located, could compose letters asking if those organizations still feel there is prejudice against their ethnic group in American society today, and, if so, in what ways is it expressed. What are the other key issues? How does each group seek to resolve the conflicts they encounter? What kinds of coalitions have they formed with other ethnic organizations to achieve common goals?

Evaluation

1. Explain why immigrants banded together into mutual-aid societies. How did such societies help immigrants?
2. Why did Jews in the United States feel the need to form defense organizations, such as B'nai B'rith?
3. How have Jewish individuals and organizations been active in the 20th century civil rights movement?

ISSUES IN ETHNIC COMMUNITIES

THE MEANING OF JEWISH INDEPENDENCE DAY CELEBRATIONS

Related topics:

Independence Day celebrations
Israel
Herzl, Theodore
Arabs
Weizmann, Chaim

Ethnic group: Jews

Theme: Relationship to homeland

TOPIC: YOM HA'ATZMAUT

Behavioral objective

The student should be able to

1. identify Theodore Herzl and Chaim Weizmann:
2. describe what the holiday of Yom Ha'atzmaut commemorates;
3. explain what other purpose (aside from celebrating independence day itself) is achieved through the celebration of Yom Ha'atzmaut.

How this topic relates to the theme of multi-culturalism

Ask the students what they think about the meaning of the 4th of July celebrations. Are they important or trivial? Is their own birthday celebration important or not? How is a nation's birthday different? Does the celebration of our nation's birth help us to remember a vital event—the beginning of our independence and a new social order in our country? How would we demonstrate our faith and belief in the political principles on which the American social order is based if we did not celebrate annually the 4th of July? Surely, we would know that back in 1776 America declared its independence from British rule, but is it not possible that for some people the meaning of that event would be obscured because they would never find time to pause and think about it? Having a national holiday makes us all pause and remind ourselves that the freedom we have in America today was not always ours.

There are many Americans who, besides pausing to celebrate freedom on July 4th, also pause on other days: these are the days that independence or the Day of Freedom is celebrated in the country of their ancestors. There is a double purpose in celebrating the independence day of one's ancestral homeland. The individual becomes aware of the universal values which unite that American person with the brotherhood of mankind. It provides an opportunity to stop and celebrate the fact that your roots in that distant country have added an extra dimension to your personal life and have filled to a degree the basic human need of belonging.

Bridge questions

1. Discover what are the dates of independence day celebrations in Mexico, Italy, and Greece.
2. Some nations do not celebrate a day of national independence, but have other holidays of great national importance. For example, find out the meaning of Bastille Day in France. What event does it celebrate? How is the celebration carried out? Do French people living outside of France celebrate the day?
3. Other nations have neither an independence day nor a holiday like it which unites the entire nation in celebration. Ireland and England are two examples. Can you think of others? How do you explain the absence of such a holiday? How much of a difference does it make?

YOM HA'ATZMAUT

Yom Ha'atzmaut (yom-ha-ahts'-ma-oot), the Day of Independence, is celebrated yearly in Israel. Jews throughout the world also share in this celebration. The holiday commemorates two events: the independence and political freedom of modern Israel; the successful return of the Jewish people to the homeland promised them in biblical times.

Israel's existence as a modern nation-state began in 1948. The struggle to achieve political independence began during the last quarter of the nineteenth century. At that time some Jews in Europe foresaw the need for a land of their own as a sanctuary from persecution and harrassment by different European governments.

In 1871 Theodore Herzl founded the World Zionist Organization to prepare the way for the rebuilding of Israel. Sparked by Herzl's enthusiasm, small numbers of Jews began to move to Palestine which was at that time a province within the Ottoman Empire. In 1878 a farming village, Petah Tikvak (The Gate of Hope), was settled by pioneers willing to devote their lives to the Zionist cause. Still later, the Jewish National Fund was established. It began to purchase land in the name of the Jewish People. The individuals who live and work on this land are tenants—never owners. By 1917 the Jewish population in Palestine numbered 85,000.

World War I brought British political and military control over Palestine. Jerusalem was captured by the British. The inhabitants of the city were placed under British rule. The British government, however, promised its support for the establishment within Palestine of a Jewish state. This modern state, called Israel, would serve as a homeland for the

Jewish people who had been scattered around the world since the Roman conquest of Israel in 70 A.D.

The years between 1918 and 1939 were difficult for the settlers because of Arab rioting and severe British rule. Though the British gave verbal support to the idea of a Jewish homeland, they refused entry to thousands of Jews who were fleeing Europe.

The United Nations proposed, in 1947, that Palestine be divided. One state, named Israel, would be for Jews. Another state would be for Arabs. Most Jews were satisfied, even though the amount of land set aside for Israel was small. The Arabs, however, were not anxious to see an exclusively Jewish state in the Middle East.

Palestine was partitioned and the Jews in Israel declared independence on May 14, 1948. Fierce fighting between Israel and its neighbors began immediately. When a cease fire was finally agreed upon, the people of Israel had won their right to independence. Chaim Weizmann was elected as the first President.

Yom Ha'atzmaut is celebrated during spring, on the fifth of Iyar according to the Jewish calendar. It is a moveable feast which usually occurs in the first two weeks of May. The celebration in Israel includes a display of the military strength of the Israeli armed forces. But it is also a joyous holiday; streets are closed off for dancing and popular and folk songs commemorate the day.

In America Jews mark this holiday by renewing their commitment to Israel. Chicago's Jewish population spends one Sunday "walking for Israel." Donations are made by the mile—the longer the walk, the more is earned for Israel. The Jewish community in Chicago also arranges for speeches by noted Israelis and theatrical performances. Jews in the diaspora are spiritually unified with Israel on Yom Ha'atzmaut. They recognize the difficult, war-filled life of the Israelis and strengthen their interest in the land.

Theodore Herzl

Suggested activities

1. Show the students a map of Israel and explain its location, its geographic features, climate, economy of the country, and its religious significance to both Jews and Christians.

2. Ask the students to find one or more persons who have visited their ancestral homeland. Conduct a brief interview:
   - If it was not your ancestral homeland, would you have made the same effort to visit that country? Why?
   - How were your experiences during the visit different from your expectations? What were some disappointments? What were some pleasant surprises?
   - When you came back from your visit, did you feel a greater sense of identity with Americans of your own ethnic background? Why? Why not?
   - Would you like to return? If you could return for a year, would you? Why or why not?
   - Compare and contrast the view of America held by the people in the homeland with your view. Account for the differences.

3. Ask the students to make a mock preparation to visit their ancestral homeland. They should call a travel agency to find out how much a trip would cost, if they would need a passport, a visa, and any special innoculations. They should find out what climate and geographical features the country has and accordingly plan a one-suitcase wardrobe to take along. They should make a two week itinerary. For example:

   1st day - Depart from O'Hare, Chicago at 6:30 P.M. Arrive at Fiumico Airport, Rome, Italy, at 9:00 A.M. Go through customs. Arrive at the hotel. Unpack, wash, take a nap. Then go for lunch and take an afternoon bus tour of the city.

2nd, 3rd, and 4th day - Sightseeing in Rome. (Students should describe the sights they want to see.)

5th, 6th, and 7th day - Visit Naples. Sightseeing. Visiting relatives.

8th day - Return to Rome. Go to opera in evening.

9th and 10th day - Go to Florence. Sightseeing.

11th and 12th day - Go to Venice. Ride a gondola. Visit St. Mark's Place and feed the pigeons.

13th day - Return to Rome.

14th day - Fly back to Chicago.

Students should consult their parents and relatives on what sights to visit, whether there are any relatives in that country to visit, what recreational activities are popular there (sightseeing must not be the only activity during the visit), what food is typical there, and any other such information. The itinerary should be as realistically planned as possible. Distances between cities and time for traveling should be stated. A preferred season for traveling should be stated. The main goal should be a visit to the town or village from which one's ancestors came.

4. Ask the students to cut out stories from the local and national newspapers dealing with Israel. Since the Israeli situation involves a long-standing conflict with neighboring states, a long-term project should be envisioned. Because the facts and the meaning of the facts are often in considerable dispute, care should be taken so that the various points of view are given a fair representation. How do these

stories relate to the issue of Israel's independence? What other issues are involved? How have American Jews reacted to the varied threats upon their ancestral homeland?

5. Compare and contrast the position of American Jews with other ethnic groups in this nation whose homeland is under attack: how did American Greeks react when Turkish troops moved into the Greek-controlled island of Cyprus? How did Lithuanians react to Soviet persecution of Lithuanian nationalism in the U.S.S.R.? How has the American Irish community responded to the presence of 15,000 English troops in Northern Ireland? Should Black Americans get involved in the liberation movements in Angola, Rhodesia and the Union of South Africa? Is there any general policy or rule which these American ethnic groups can adopt to aid their relatives in the homeland? Should they put pressure upon Congress to give military or economic aid? Should they adopt a "hands-off" attitude and disregard or neglect the problems on the other side of the ocean?

Evaluation

1. In what period did Jews begin to resettle in Israel?
2. Who controlled Israel between 1918-1939?
3. What proposal did the United Nations make regarding Israel in 1947?
4. When did the state of Israel attain independence?
5. In the recent United Nations General Assembly debates about Zionism, what are the key issues which have been raised? What has been the response of the United States? Israel? the Arab states? other Third World nations?

Related topics:

Concept of homeland
Concept of citizenship
Immigration laws

Ethnic group: Jews

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. summarize the key points in Israel's "Law of Return";
2. describe two important ways in which the Israel "Law of Return" is different from American immigration law;
3. explain the reasons why Israel's parliament passed such a law.

THE LAW OF RETURN

The Law of Return is a law established by the state of Israel granting citizenship in Israel to all Jews who return to Israel to live.

The law was established in 1950 by Israel's parliament, the Knesset, and is one of Israel's most significant and basic laws. It guarantees that each Jew, because he or she is a Jew, has the right to "return" to Israel and to become a citizen immediately upon entering Israel.

Why is immigration to Israel considered "returning" to Israel? This question is basic to the meaning of Israel, Zionism, and Judaism. The establishment of the Jewish state of Israel in 1948 was based upon the concept of Israel as the home of the Jewish people.

The Law of Return does not exclude non-Jews from becoming citizens of Israel. Non-Jews are able to become citizens of Israel in the same way as non-Americans are able to become citizens of the United States: after living in Israel as a temporary resident for at least one year, a non-Jew who wishes to become a citizen of Israel, may apply for naturalization.

Recently the Law of Return was revised so that Jews who live outside of Israel can be considered "citizens with Jews in Israel." Specifically, Israel has granted citizenship to Russian Jews who would like to return to Israel but have been unable to do so for political or other reasons which are beyond their control.

The Law of Return is based on the history of the Jewish people and the relationship of the Jewish people with the land of Israel. During the last thirty years the significance of this relationship was realized by the world as Israel absorbed thousands of European Jews after World War II.

Early farmers in Eretz I'sroel

THE CHALLENGE OF AN INTERDEPENDENT WORLD

UNIVERSAL HUMAN RIGHTS: JEWISH CONCERNS

Related topics:

Women's Rights
The Anti-Defamation League

Ethnic group: Jews

Theme: Contributions

TOPIC: JEWISH CONCERN FOR HUMAN RIGHTS

Behavioral objective

The student should be able to

1. name two early Jewish reformers;
2. identify two events in recent history which have contributed to the Jewish people's consciousness of their own identity;
3. explain why Jews are concerned for the rights of all minorities.

How this topic relates to the theme of multi-culturalism

There is an old proverb, "You cannot keep John on the farm after he has seen Paris." In the same manner you cannot keep people in docile subjugation after they have learned about free societies which provide an individual with equal opportunity regardless of his "race, religion or nationality."

In our day of space explorations, when man has set foot on the moon and pictures flash on our T.V. screens from the distant surface of Mars, it has been very hard to keep secrets from people in hope that remaining unaware of the social progress in other societies their own level of expectations will not rise. Attempts at building fences, which might have worked for medieval China, are no longer successful in the case of present-day Berlin. Man's awareness in the age of electronics cannot be easily fenced in. Today people constantly come into contact with people from other cultures, other ways of living. Therefore, we must learn to accept these cultural differences as a basic and inalienable human right to self-expression. These contacts also bring new awareness of other possibilities of human self-expression and with it new dreams and expectations arise which, when frustrated, can turn into ugly confrontations. Such confrontations on a large sclae could be fatal to mankind in an age when technology has broken the barriers of space and sound and made the whole world interdependent.

Denial of human rights to people on one hand, can lead to stagnation or rebellion. On the other hand, as in the case of the United States, when people are given freedom to express themselves, fantastic strides are made towards building a good life in a good society. This reality was recognized by the United Nations and resulted in the proclamation of the Declaration of Human Rights.

Ethnic groups in America have always been sensitive to the issue of human or civil rights, the denial of which was often a cause of their being in America. They are concerned first of all with the civil rights issues here in America, where they live and sometimes were discriminated against, and also in their ancestral homelands. By being sensitive to human rights as individuals, communities, or nations, we contribute to the future well-being of all people in a world which more than ever before in history depends on the good will and empathy of all people.

Bridge questions

1. Ask the students how long it took to cross the Atlantic 100 years ago and how long it takes today.

2. Ask the students what their reactions are when they learn that their friends can watch any program on T.V. that they wish to while their own parents forbid them to watch certain programs.

Uriah Phillips, navy captain in the war of 1812 Due to his efforts, flogging on ships was outlawed by U.S. Congress in 1862.

JEWISH CONCERN FOR HUMAN RIGHTS

Early Jewish immigrants were aware of injustices dealt other minorities in America. They knew that freedom in America did not apply to everyone. It did not apply to the hundreds of thousands of black people who were slaves. The freedoms proclaimed by the Bill of Rights that "all men are created equal" and they they have "inalienable rights to life, liberty, and the pursuit of happiness," did not apply to them, nor to the Indians, nor to the women of the country. Jews were among those who sought to gain freedom and humane treatment for the poor, the sick, the helpless, the enslaved.

An outstanding Jewish woman of her time was the beautiful and wealthy Rebecca Gratz of Philadelphia (1781-1869). She devoted her life to aiding the poor and the orphaned and to improving religious education for Jewish children. In 1819, when the country had an economic depression, she founded the Philadelphia Orphan Asylum and she is credited with establishing the first Jewish Sunday School in America.

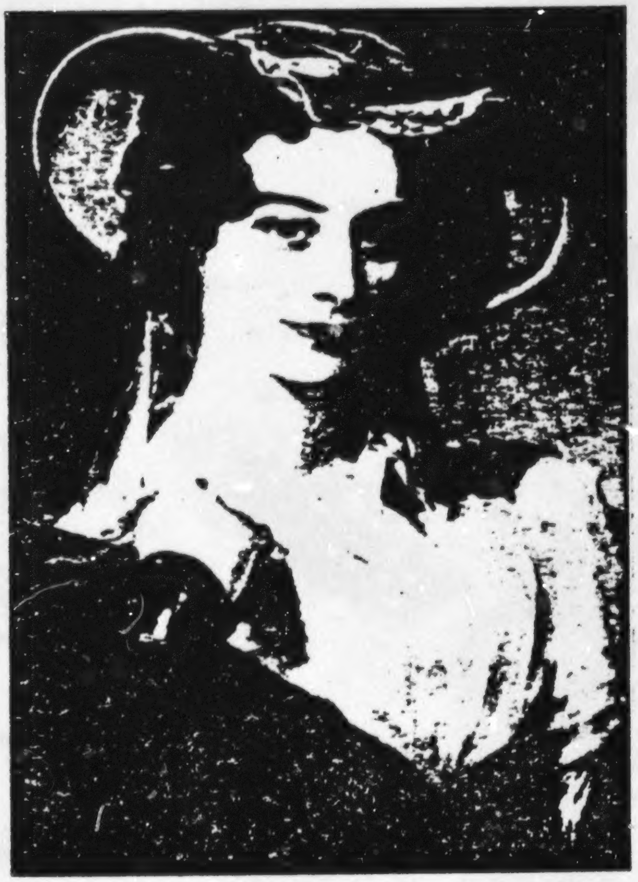
One of the leading reformers in nineteenth century America was Ernestine L. Rose (1810-1892), daughter of a Polish rabbi. She and her husband, William Rose, came to the United States in 1836. That same year she initiated a petition campaign for a bill to grant married women the right to own property. She was soon joined by other women. Her effort grew into a major petition campaign, which after a twelve-year struggle, finally saw the passage of New York State's Married Woman's Property Act in 1848. It was the first legal victory for women's rights in that state and it sparked the beginning of a national women's rights movement.

Ernestine Rose was a frequent and forceful speaker at anti-slavery rallies and also an advocate of an improved public school system. Her eloquence earned her the title "Queen of the Platform." Although she was active outside the Jewish community, she never abandoned her Jewish identity and referred to herself as "a daughter of poor, crushed Poland, and the down-trodden and persecuted people called the Jews, a child of Israel."

Jews today are acutely aware of how the growth of American society has enabled them to live freely as Jews. Yet they are also convinced they still have a way to go to defeat anti-Semitism. A recent survey of the Anti-Defamation League revealed that "anti-Semitism is widespread and pervasive" among almost a third of Americans. There are still places Jews cannot reach as easily as other Americans, despite laws against discrimination.

In the days of mass immigration it was thought that America would become a "melting pot" of nationalities, that the price of Americanization would be the loss of national identity. Time has proved this theory wrong. Today, American Jews are more acutely aware of their Jewish identity than ever before. And consciousness of identity leads to a quest for heritage, for a deeper understanding of one's history and culture. The growing trend in universities to introduce Jewish studies programs in the curriculum is a reflection of that quest. Two events in recent history that created this consciousness are the Nazi slaughter of six million European Jews and the establishment of the State of Israel. The first sharpened the Jews' awareness of the dangers of anti-Semitism and the need to combat it wherever it manifests itself. The second gave them a feeling of national pride that Jews have not known in over two thousand years.

As a minority, American Jews can never achieve full equality, or secure the rights they have won, so long as other minorities are still discriminated against. The struggle for full equality—civil, political, economic—is a common struggle of all minorities.



Rebecca Gratz

Suggested activities

Class discussion: have the students name the rights that are guaranteed to residents of the United States by the Constitution. Write them down in notebooks or on the blackboard—freedom of religion, of the press, of assembly, etc. Choose at random one of the rights mentioned and pretend that it has been abolished. Ask students to speculate on what might happen: Would their daily lives be any different? If so, how? Would any of the things that they see around them everyday disappear?

How do they feel about that right which has been abolished now? Does it suddenly seem more important than it did before?

Evaluation

1. Have the freedoms guaranteed in the Bill of Rights always been available to everyone in the United States? Why? or Why not?
2. Name two early Jewish reformers. What contributions did they make to the struggle for civil rights in this country?
3. What two recent events have caused the Jewish people to feel their identity more strongly than ever?
4. Why are the rights of other minorities also important for the Jewish people?

Related topics:

Roger Williams
Religious freedom
Newport
Touro synagogue

Ethnic group: Jews

Theme: Contributions

Behavioral objective

The student should be able to

1. describe Jewish settlement in the colony of Rhode Island.

SEPARATION OF CHURCH AND STATE

The only colony on the eastern seaboard, where Jews were welcome was Rhode Island. It was founded by Roger Williams, a strong believer in the separation of church and state. He also believed that all people, including Jews, should enjoy freedom of worship. Thanks to Williams' enlightened leadership, Rhode Island became the first colony in North America to be free from religious persecution.

The first Jewish settlers in Rhode Island came from as far as Holland and Poland, from the West Indies and nearby New Amsterdam. The Marranos from Portugal and Spain were happy to find a place where they could practice their Judaism openly. They settled mainly in the town of Newport.

Newport Jews were successful as tradesmen or workers, but they did not amass great wealth. And so, when the time came to build their synagogue, they had to appeal to other Jewish communities for financial help. Jews in all parts of the world responded. In 1763 the Jews of Newport celebrated the dedication of the second synagogue in North America, which they named Yeshuat Israel—Salvation of Israel. Today Yeshuat Israel, the Touro synagogue of Newport, is the oldest synagogue in the United States. In 1946 it was declared a national historic site.

THE RIGHT TO SELF-EXPRESSION

RETENTION OF ETHNIC IDENTITY AMONG AMERICAN JEWS

Related topics:

Biblical studies
Religious laws

Ethnic group: Jews

Theme: Relationship to homeland

TOPIC: THE TIES THAT BIND

Behavioral objective

The student should be able to

1. explain the meaning of the following terms: Torah, Israel, The Holy Scriptures;
2. discuss the meaning of the Covenant, the contract between God and Abraham, according to Jewish belief.

How this topic relates to the theme of multi-culturalism

Two of the most important factors in binding an ethnic group together and providing it with a sense of identity are religion and language. For most ethnic groups religion and language are closely interwoven and cannot be easily separated. In some cases ethnic identity was expressed by other means. All Roman Catholics, for example, used the Latin language in religious observances. But different ethnic groups sometimes practiced different rites, rituals and customs even though the language of worship was identical. Eventually these differences in the outward form or expression of belief were more important to a particular ethnic group than the common language they shared with others during worship.

We often think of language in utilitarian terms: language as a means of communication between human beings. But there is more to language than sound. In certain respects language is like religion. It is a mirror which reflects our innermost perceptions and understandings. Would there be humanity without language?

Mankind, with all its fantastic achievements in science and technology, has made little progress in answering such fundamental questions as: what is the meaning of life? Perhaps there is no rational explanation to that question. Life is a gift and people have expressed their appreciation for that gift in celebration. Another word for that "act of celebration" is "religion." Religion and language, human expressions of the celebration and consciousness of life, rank at the top of human values.

The Founding Fathers of this country were aware of the basic values of religion and language to a meaningful, human life. That is why the First Amendment to the Constitution was introduced: not to suppress religious expression but to protect individuals and their right to worship as they pleased. Neither does the U.S. Constitution single out one language as mandatory for the whole nation. (The use of the English language is based on custom, not on federal laws.) The Constitution serves as a kind of written guarantee, assuring certain freedoms which are vital to a meaningful human life.

THE PEOPLE OF THE BOOK

Jews all over the world are reminded of their ties to the land of Israel through their religious services. Faithful Jews pray three times a day, and each service includes ancient prayers with numerous references to Israel. Special prayers appropriate to Israel's climate—requesting dew during the dry season and rain during winter—have been included in the prayer book and continue to be recited by American Jews.

The significance of these rituals lies in early Jewish history. In the original covenant or contract between God and Abraham, Jews believe they obtained a specific piece of real estate and, in turn, they agreed to obey God's commandments. In this context "Israel" has two meanings: in a general sense it means the land or territory promised to the Jews by God; particularly, it refers to the people of Israel who believe they received God's promise.

The first five books of the Holy Scriptures record the story of this covenant and its fulfillment. The books are carefully hand printed in scroll form and are known as the Torah, a Hebrew word meaning "the law." Portions of these books are read morning and evening three days a week and also on holidays and serve to remind the community of the ancient promise. It is in the Torah that the reader may discover the story of the ancient patriarchs, of the enslavement in Egypt, of the emergence of Moses as the great leader who led the Hebrews from slavery to freedom, of the Ten Commandments and the other laws relating to every moral and practical aspect of life. Sometimes the Torah is referred to as the constitution of Jewish life; many of its laws relate directly to Israel and the obligations of those who live in Israel.

Throughout the centuries special importance has been attached to the territory of Israel. Many famous religious schools are located in that land, as well as important religious publishing houses. To study and worship in Israel is a prized goal of devout Jews. Many religious Jews request that, after their death, they be buried in Israel—the land of the ancient covenant.

Suggested activities

Ask if any children in the classroom know other languages, besides English. Also ask students to identify their religious affiliation. Now, discuss with them the meaning of the diversity of answers. Were they denied education at public expense because of their religious beliefs? Are they forbidden to converse in public places in languages other than English? Suppose that they were forbidden to go to school because of their religion or were arrested because they talked in a foreign language in the street? Let the students speculate on how many people in America would be deprived of education and serve sentences in jail under such conditions. To demonstrate the point, ask those students who have identified themselves as belonging to a religious denomination and those who can speak another language to leave their desks and stand by the wall. Ask if the children who have remained seated if they would really want all their standing classmates to leave the school.

Evaluation

1. How do their religious services remind the Jewish people of their ties to Israel?
2. What were the conditions of the covenant between God and Abraham?
3. What is the meaning of the word Torah in Hebrew? What significance does the Torah have for the Jewish people?
4. What are the two meanings of the word "Israel"?

Related topics:

Rabbinical schools

Ethnic group: Jews

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. show how attending school in Israel helps American Jews to strenghthen their ethnic identity.

HIGHER EDUCATION IN ISRAEL

Israel provides many opportunities for American Jews to further their advanced education in any one of its seven accredited universities. Some schools require a thorough knowledge of the Hebrew language. If a candidate is not proficient in Hebrew, such schools offer intensive language training before admitting him to regular courses. Other universities have programs of instruction in English. Since the student body of these schools is composed of Israeli students from a diversity of cultural backgrounds, plus Arab students and foreign students from all around the world, their atmosphere is most cosmopolitan.

American Rabbinical schools require their students to study in Israel for at least one year in order to develop Hebrew fluency, and to come into close contact with the roots and center of Jewish life. Many religious Jews encourage their children to study at one of the numerous academies of religious studies called yeshivot for similar purposes.

Work-study programs are available in a number of fields. Work on a kibbutz is often combined with other types of programs to expose the young people to a broad view of the diversified Israeli society.

The high degree of scholarship and research which characterizes Israeli universities provides a great incentive for young Americans to participate in study and research projects in Israel, and then bring the benefits of this experience back to the United States.

Related topics:

Archeological research
Archeological sites

Ethnic group: Jews

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. indicate the importance of archeology in the study of man's past;
2. describe archeological methods of research;
3. relate why archeological research is important to Jewish people.

ARCHEOLOGY IN ISRAEL

Archeology is often called the "national pastime" of Israel. American Jews share this fascination with the scientific investigation of Israel's earliest history.

Not only the Land of Israel and Mesopotamia (Padan Aram of the Bible), but the whole Middle East, is an archeologist's treasure house, because it is the cradle of civilization, and many ancient towns lie buried in this region.

The written record of the Bible has been supplemented by the study of weapons, artifacts, art works and many other objects unearthed by archeologists. Mighty people like the Sumerians and the Hittites, for example, would be almost unknown outside the Bible, were it not for the archaelogical discoveries which document their way of life.

Archaeological research has been most instructive in all matters concerning economic life in ancient times, such as the transition from food-gathering to agriculture, the beginnings of irrigation, and the types of wheat and other staple products. Such research has also made it possible to follow the development of architecture from the earliest fortifications of Jericho and other ancient cities.

For several months trained scientists investigate a promising region before deciding on a precise site of excavation. Unknown and deserted areas are explored, and if any ruins are found, they are carefully measured and recorded. Then the site is thoroughly searched for any bits of pottery lying about on the ground. These are sent to specialists for dating. Largely depending upon archaeological experience and instinct, those in charge of the search will then decide whether to dig at that spot or not.

Should they decide to dig, they will then start to excavate in a rigorously scientific manner. Untrained hands are employed under careful supervision to remove systematically the layers of earth that accumulated over the centuries, and to remove the debris covering ancient remains.

This is done by digging trenches which reveal the various strata of soil deposited there at different periods of time. An entire cross-section of the strata is removed for study. Sections of the earth that accumulated against the foundations of any walls are examined next.

The dates of origin of material such as fragments of pottery and other remnants lying on the surface of a "dig," together with the excavated material, can now be exactly established by means of precise analytical methods of dating developed by chemists and physicists. Careful examination of inscriptions and ornaments found on pottery, walls, tombs, or coins also help to date the material and the site. A prerequisite for such dating is a thorough knowledge of the events and languages of the time.

Although pottery breaks easily, its substance is amazingly durable and resists erosion. Each found piece of pottery is labeled immediately, and then experts attempt to put the various bits together, in order to reconstruct the original object. As pottery styles change and develop through the ages, and a good deal about the history of pottery is already known, these shards (as the fragments are called) are the best means of dating an ancient settlement.

American Jews traveling to Israel enjoy the excitement of exploring archeological excavations, hunting for shards, and perhaps making an important "find."

Modern archeoloty has verifed many events told in the Bible. The most important excavations at the sites of Arao, Hazor, Gezer and Mediddo prove the existence of King Solomon--his activities and events in his life. At the South wall of the Temple in Jerusalem and the fortress of Masada at the Dead Sea archeological excavations revealed the ruins of the last outpost held by the Zealots during the Jewish War against Rome in the first century A.D.

Related topics:

Hebrew schools
Kibbutz

Ethnic group: Jews

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. describe the role of Jewish schools in America and the retention of Jewish ethnic consciousness.

JEWISH EDUCATION IN THE UNITED STATES

Most Jewish families in the United States place high priority on the Jewish education provided for their children. Whether the children attend one day a week classes, study in several mid-week afternoon classes or are enrolled in all-day Hebrew Day Schools, they are exposed to a variety of subjects relating to Israel.

The Hebrew language is taught in mid-week afternoon schools and Hebrew Day Schools for two purposes: it enables the student to understand and participate in religious study and worship and also to share the language of modern Israel. Further identification with Israel and the children of Israel is encouraged through holiday celebrations, songs and dances of Israel, its history and geography, and Bible study. Students are also encouraged to find pen pals in Israel. School activities are planned so as to heighten the historical consciousness of students, as well as to further their understanding of Jewish values and the way such values are embodied in social service facilities in Israel and the Jewish communities in this country. Movies, filmstrips and records produced in Israel are used in the classroom as teaching aids. Also, visitors from Israel address classes, in order to share with the students first-hand experiences of life in that country. Many teachers of these classes are themselves Israelis.

A large number of educational programs include summer camps here in the United States which simulate life in Israel. The "Kibbutz," an Israeli collective farm, is a highlight of many camp programs and gives children the opportunity to sample the unique flavor of this Israeli contribution to contemporary society.

Communities sponsor Jewish schools through the high school level. In addition, an increasing number of secondary school students are given the opportunity to spend summer in Israel in some kind of educational program. In cities with large Jewish populations, Hebrew is included in the list of foreign languages taught in public high schools and a long list of American colleges and universities now offer a variety of courses in Judaica and Hebrew, with a significant number of endowed Chairs of Judaic Studies. An endowed Chair means a professional position funded by private sources outside the university itself—by individuals, groups or communities.

Many youth organizations and Jewish Community Centers conduct informal educational programs relating to Israel and Jewish life all over the world. Also noteworthy are the student exchange programs at the high school level which bring articulate students from Israel to the United States to share their experiences with Americans.

Related topics: **Ethnic group:** Jews

Tel Aviv
Tourism in Israel

Theme: Relationship to homeland

Behavioral objective

The student should be able to

1. describe an American Jew's visit to Israel.

TRAVEL TO ISRAEL BY AMERICAN JEWS

An American Jew begins his visit to Israel when he boards an El Al airlines jet, and the stewardess greets him in Hebrew. El Al gives the traveler his first impression of what he can expect to find in Israel. Hebrew is spoken not as a religious but as a national language. Because Hebrew is spoken on El Al flights, and because the stewardesses and pilots are Israelis, the American traveler begins to feel the reality of Israel as a living, viable country.

El Al brings its passengers to Ben-Gurion Airport near Tel Aviv. From there on each traveler's visit in Israel is unique and varied. Most travelers will try as much as possible to become Israelis, even if only for a week or ten days. So, when a Jew travels to Israel, he is anxious to dress and look like an Israeli.

The Americans eagerly change their sophisticated clothing for Khaki shorts, sandals and the popular Kovah temple, a cap worn by Israelis. But this does not help much. Cameras, a tourist's curiosity, and Americanized Hebrew continue to identify the Americans as they travel from town to town.

Americans may choose between many different arrangements of their visit. High school students often spend a summer living and working in an agricultural high school or on a kibbutz, which is a large federally sponsored collective farm. College students may spend a year in Israel for study and travel.

Jewish service organizations and synagogues provide organized flight tours for adults. Such tours are often scheduled so that an American is in Israel for a major holiday such as Rosh Hashanah or Passover. Many of them also offer educational and religious programs. Other tourists may choose to hire an Israeli tour guide, so that they can arrange their own itineraries. Finally, some tours provide intensified study of the Hebrew language in a school for language learning, called an Ulpan.